

STONYHURST AND THE GREAT WAR

THIS land, like others engaged in the Great War, is crowded with War Memorials. Every town and village that the traveller passes through has its Cross or monolith or mural inscription, commemorating those of its children who in 1914—1918 fought, and died. Most great corporations, commercial, literary, scientific, scholastic, have set up similar records in memory of their dead soldier-members. In countless homes throughout the country there are the simpler and sadder mementoes of the crape-wreathed picture or other pathetic relic. Ten million premature deaths have left a thoughtless world somewhat conscious of mortality, and yet, so intense is life's interest, so unnatural is death to beings created for immortality, that even that unprecedented four-years' slaughter seems to have made little permanent impression on the public mind. Generations are growing up, soon to be active in the business of the world, to whom the war is but hearsay, whilst those who have had the chance of profiting by its experience are passing gradually from the scene. And, worst of all, the Statesmen who conducted the war, who in one way or another made the war, who had the glorious and unique privilege of ending the war, and reconstructing the peace of the world—none of these men has been big enough to lead a movement for the outlawry of war and its abolition as an ordinary instrument of human policy. None has been strong enough to counsel the abandonment of those policies and aims that in the future will lead to war as inevitably as they have done in the past. And yet the whole value of that desperate conflict will have been lost, unless there emerges from it, finally and conclusively, a new spirit of international intercourse, a clear recognition that the common and certain good of peace far outweighs the partial and problematical good of sectional interest, a ready recourse to arbitration for the redress or prevention of injustice, a search for security, not in competitive armaments, but in universal alliance against disturbers of peace.

These reflections crowd in upon one as one turns over the pages of the sumptuous volume, consecrated by Stony-

hurst College to the memory of her alumni who fought and who fell in the Great War.¹ Have all these gallant lads suffered and died for no better purpose than the mere postponing of another and worse conflict? Will the College, some generations hence, be compiling another similar record, chronicling the brief lives and the heroic deaths of her children yet unborn? The answer lies in the manner in which the lesson conveyed through this golden book is assimilated and acted on by our own generation and those that follow. It is for those who have known from experience the real character of war, to determine whether their descendants shall have a similar experience. Books like these, detailing, not only the heroism but also the premature sacrifice and loss of the nation's young manhood, will surely show the necessity of working incessantly for peace based on justice, an aim which involves a wholly Christian outlook, a virtue which entails the vindication of the rights of others no less than our own.

In all, Stonyhurst claims to have had over a thousand Old Boys in active service of one kind or another during the war—a number which must indicate a very large proportion of those of military age, since, compared with the big public schools, its alumni are not very numerous. The average number of annual entries at the College, for instance, is between 60 and 70. Those who entered in 1906—10 (at the age of ten or thereabouts) would attain military age (18) during the war: those who entered in 1886—90 would not have exceeded it before the end. Thus there would be available, if all remained alive and were otherwise fit for service, some 1,500 alumni who joined the school during the 24 years between 1886 and 1910. But *de facto*, a fair number of these would not be available for various reasons—death, ill-health, foreign birth, clerical vocation, settlement abroad—so that it may well be that Stonyhurst's 1,012 practically represented her whole possible contribution. Of these 167 died on active service, or one out of every six.

Memoirs of each of these gallant men—many of them still in their teens—occupy the bulk of the book, 317 pages out of 478. In all but a few cases the memoirs are accompanied by portraits showing their subjects in the dress of

¹ *Stonyhurst War Record: a Memorial of the Part taken by Stonyhurst Men in the Great War.* By the Rev. Francis Irwin, S.J., late C.F., assisted by Captain C. Chichester-Constable, M.C. Derby: Bemrose and Sons. Illustrated. Pp. 480. Price, 21s. post free.

their calling and rank. These memoirs are based on the accounts published periodically in the *College Magazine*, as the war went on and the tale of death grew longer, but an immense amount of labour has been expended in order to secure completeness and accuracy. About half of them in their original form, and practically all in their final form, are due to the pen of Father Francis Irwin who, as Chaplain during the latter part of the war, acquired first-hand acquaintance with "battle, murder, and sudden death," with life in camp, in hospital and the field, and also with the mysteries of military terminology. During the war many blanks had to be left, lest information should be given to the enemy. In fact, details such as Battalion numbers, which were printed in some of the earlier notices in the *Stonyhurst Magazine*, had later to be omitted in deference to a warning from the War Office. Place-names, names of battles, etc., had also to be supplied when the time came to prepare the memoirs for inclusion in a book. We must not imagine, however, that great as the labour was, it took some ten years to get the volume into shape. Long delays occurred, owing to various causes—in one case to the unexpected death of an intended editor; the project, in fact, lay dormant for some three years, 1921—24, until Father Irwin, summoning to his aid various old Stonyhurst boys still in the Army, determined to put it through at all costs. The delay, although it made the ascertaining of facts more difficult in some cases, has been all to the good, because various questions, regarding the conduct of the war, the descriptions and results of battles, the exploits and careers of individuals, have only gradually been solved, whilst the project itself grew (from a mere purpose to reproduce the old *Magazine* records, with only the most necessary corrections) to its present exhaustive proportions.

Following the memoirs, the next important item is a complete War Service List of the whole Stonyhurst contingent, giving in alphabetical succession for each man, full name, date of entry at Stonyhurst, rank, unit, appointments, incidents of service, casualties and honours, followed by an enumeration of the theatre of war served in. In a very few asterisked cases it has been found possible only to mention the fact of service, with perhaps one or two details. To make this list accurate entailed much laborious research, and the author, whilst acknowledging fully the services of

a number of collaborators, gives especial credit to Captain Cecil Chichester-Constable, who apparently devoted over a year to scrutinizing the records at the War Office and availing himself of the counsel of the heads of various departments concerned with sorting out the materials for the history of the war—a surprising number of establishments beginning with the War Office itself and ending with the Imperial War Graves Commission. The result is a list astonishing in its minuteness and accuracy of detail. For instance, the Stonyhurst Record, unlike the bulk of School and College War Books that have hitherto appeared, has made use of the decisions of the "Battles Nomenclature Committee of the Army Council," the object of which was to determine the official names, not only of the great general offensives, such as "The First Battle of Ypres," "The Battle of Arras," etc., but of each of the series of engagements which took place during these colossal encounters. By these names the details of the war will henceforth be known in all official histories, maps, regimental records, etc., and Father Irwin is to be congratulated on having secured them for his list. He mentions also Mr. Maurice Prendergast (O.S.), former Editor of the Naval Annual, *Fighting Ships*, as having supervised all the naval entries, adding frankly: "We owe a debt of gratitude to these and other O.S. in the services who helped to extricate us from many of the naval and military booby-traps which beset the path of the civilian writer of military records. If any regrettable civilianisms still survive, they should be regarded as ours and not theirs." Whatever minor inaccuracies or defects there may be in these lists, we may be sure that they provide a substantially satisfactory answer to whoever should ask concerning any of those included in them—"What did you do in the War?" Some forty names are added of Old Boys who served in the Allied Armies, though in most of these cases the difficulty of obtaining full information has proved insurmountable.

The obituary notices and the War-Service Lists do not exhaust the interest of this very excellent and effective volume. There follow various classified lists, containing details of the Roll of Honour, the first enumerating the most honoured of all, the gallant dead,—those killed in action, 142 out of the whole total, those dead from wounds received in action, those who died accidentally in war-service, those on active service who succumbed to sickness. The

wounded come next, 228 in number, ranging from Captain R. C. J. Chichester-Constable who was wounded six times to those wounded only once: some few of these were subsequently killed. Only 24 were taken prisoner, one of whom, Captain Cecil Chichester-Constable, Fr. Irwin's collaborator, received the Military Cross for repeated daring attempts to escape. The Honours List proper comes next in place. Under the various distinctions are ranged those who were awarded them, with the official dated quotation from the *London Gazette* detailing the nature of their services.

Here we meet the singular and gratifying fact that no less than three members of this old but not very large Catholic school attained during the war—in 1914, 1915, and 1916 respectively—the highest distinction of all,—the Victoria Cross "For Valour."¹ Actually the first in the whole British Force to be awarded the Cross, as he was the first of the Stonyhurst alumni to lay down his life, was Lieut. Maurice Dease, of the Royal Fusiliers, whose heroic exploit is fully described in the Record from various sources. At the head of a machine-gun unit he defended the Nimy bridge at Mons till he and his whole party except one succumbed to the German fire. Wounded no less than five times he was finally carried out of the zone of fire by the sole survivor, only to die presently of his injuries. Five Crosses were awarded for gallantry on that fateful day, August 23rd, and the "V.C." Committee of the Historical Branch of the War Office, after a thorough examination of the sequence of events, settled the order of priority over the rest in favour of Lieut. Dease and another Royal Fusilier, Private Godley, who had defended another canal bridge during the same assault and with the same splendid courage as the officer who trained him. By virtue of his rank that officer is mentioned first in the official list, but it would seem from the account in the Regimental History of the Royal Fusiliers, that Dease had already been carried off the field before Godley's exploit took place. The historic letter embodying this decision, with other relative documents, occupies a special section of the Record.

The exploit whereby Captain John Aidan Liddell won his V.C., also at the cost of his young life, is officially described as displaying "most conspicuous bravery and de-

¹ It is interesting to note that the first Stonyhurst V.C., and one of the first ever merited, was earned by Sir Henry Hugh Clifford (O.S. 1835) at Inkerman in 1854, i.e., before the distinction was actually instituted, in January 1856.

votion to duty." Even then when the war was a year old, and numberless deeds of daring were attracting public attention, the iron will of this young aviator who, severely wounded over the German lines and losing blood fast from a broken thigh, flew his all-but-incapacitated machine for a whole half hour back to safety, saving thus the life of his observer, called forth a chorus of admiration from the Press of this and other nations. Some of these appreciations are quoted in the book. He survived but a month, long enough to be cheered by the news of the V.C., awarded him on August 23rd, and died gallantly, as he had lived. His memoir, one of the longest and most inspiring in the book, shows a life all in keeping with its noble end—a strong will triumphing over a delicate physical constitution, and a bright intelligence devoted to practical science. He was a keen motorist and aviator before the war, and had joined the officers' reserve of the Argyll and Sutherland Highlanders in 1911. During the first part of his war-service he, like Dease, commanded a machine-gun section, winning the Military Cross in January, 1915, but too much trench work broke down his health, and he had to be sent home invalided. Recovering, he joined the Royal Flying Corps in July, and had been serving only eight days when he met his glorious fate. One of the most attractive pictures in the Record is that of this young hero in all the bravery of his regimental full-dress: it is taken from a painting in the Boys' Refectory at Stonyhurst, which keeps his memory and example green for future generations.

Happily, Stonyhurst's third V.C., Captain G. G. Coury, of the South Lancashire Regiment, won the honour without paying for it with his life, or even, extraordinary as it seems considering what he did, without receiving a wound. For, says the official record, "after the commanding officer had been wounded, he went out in front of the advanced position in broad daylight and in full view of the enemy, found his commanding officer and brought him back to the new advanced trench over ground swept by machine-gun fire." Both before and after this exploit, Second-Lieut. Coury as he then was, "by his fine example and utter contempt of danger," rallied his men under desperate attacks and counter-attacks and, in the words of an eye-witness, "undoubtedly saved the day for us at a most critical moment." Like many other adventurous spirits, Captain Coury soon after this

quitted land service for the air, and spent the last two years of the war with the Royal Flying Corps. He was only 20 years of age when he displayed that "most conspicuous bravery" which won him the Cross.

The other two Stonyhurst V.C.'s, to which General Sir Edward Bulfin (O.S. 1873) refers in the short and soldierly preface he contributes to the Record, carry one back to earlier and less considerable wars. Brigadier-General Paul Kenna (O.S. 1879), who commanded the Notts and Derby Brigade at the Dardanelles, and there met his death in August, 1915, won his at the Battle of Omdurman in 1898, and Brigadier-General E. W. Costello (O.S. 1884), who was six times mentioned in despatches, and was employed mainly in the Eastern theatre, gained the Cross during the Defence of Malakand in 1897.

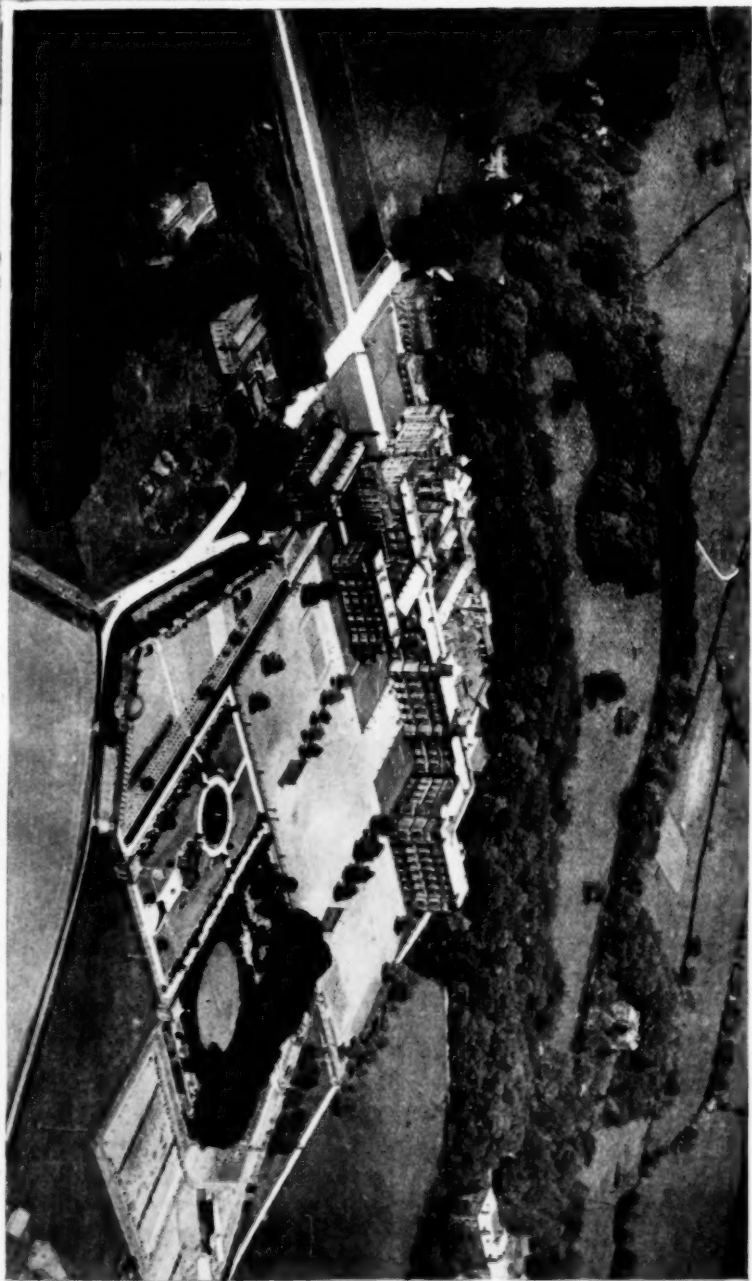
Apart from these the chief glories of the College, the War-Record contains many other highly interesting instances of personal prowess. One is tempted to linger over more than one thrilling detail—the work of Major Wulstan Tempest, for instance, in attacking from above in his aeroplane and bringing down at Potter's Bar, near London, a large German Zeppelin on the night of October 1, 1916—a feat which won him the D.S.O.—the *sang-froid* of Captain Cecil Chichester-Constable who, when set up in front of a German firing-party for repeated attempts to break prison, continued calmly to eat an apple as he faced the levelled rifles;—the daring of Lieut. Randall who, on August 9th, attacked two troop-trains with his aeroplane and bombed them off the rails, and then destroyed a hostile machine just leaving its hangar, all the time being himself under heavy fire. But it would be superfluous to transcribe here the glowing pages which chronicle the several grounds for the various awards and promotions, and which will form a perpetual challenge to Stonyhurst boys for all time to come. Almost two-thirds of those who perished, and probably the same proportion of those who served, were in their early twenties, born in the last decade of last century. That there were not any younger was not due to want of enterprise on the part of those concerned. Father Irwin, in his Introduction, which is a mine of out-of-the-way information, and supplements in many ways the more official record, amusingly relates how he missed two of his boys, aged 15½ and 16 respectively, from morning class, the delinquents

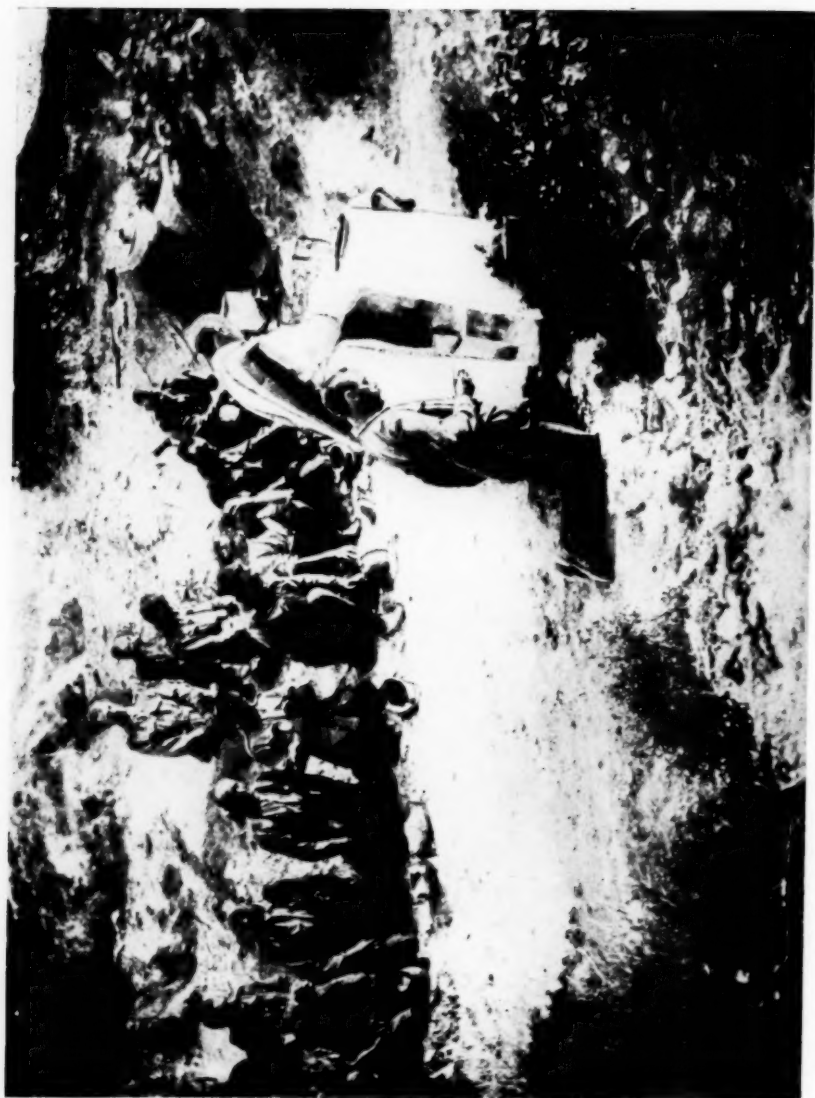
being at the moment on their way to Manchester to enlist. This they actually succeeded in doing in the fictitious characters of a "groom" and a "labourer," and with equally fictitious ages, when one of them, feeling secure in his status as a full-blown "rooky," wired the glad news to his father. As a result they found themselves back at school next day, doomed to champ the bit for several years, but both managed to secure commissions before the end of the war.

Comparatively few Stonyhurst men seem to have entered the Senior Service. One, Frank Power O'Reilly (O.S. 1898), Flag-Lieutenant of H.M.S. *Invincible*, Flagship of Admiral Hood in the Battle of Jutland, was on the bridge with the Admiral when the ship blew up and sank, May 31, 1916. A photograph of this tragic occurrence—surely a unique type of snapshot—appears in the Record, together with several other pictures of naval interest connected with operations in which O.S. took part. Perhaps what will live longest and have most effect in history in connection with naval operations is the publication in 1923 by Rear-Admiral Consett (O.S. 1879), of *The Triumph of Unarmed Forces*, a book which revealed so mercilessly the incredible extent to which the enemy was helped during the war by unpatriotic traders that it was practically boycotted by the press. But it will be remembered and fruitfully used by those who are keen to destroy the unholy alliance between Mammon and Mars that shames human nature in every war. It might have added to the interest of the Record if those who served in the Royal Navy had been separately listed.

But after one has admired the thoroughness of the Record, which includes even the war-graves, so far as they have been identified, of those who fell, and has a separate section for the war service of the Stonyhurst employees and tenants, it is to the memoirs that one returns, those brief life-histories of those who fought and died. Their lives at school are sketched from various angles by masters and school-fellows: their achievements in the field are culled from official despatches, regimental records, the letters of fellow officers, and of Chaplains, the reports of the press. What they in bulk endured before they died is shadowed in the description of "Life in the Trenches," formed of extracts from a two-months' diary kept by Major T. D. Murray (O.S. 1901), and printed in the Record, pp. 325-330. These bald unliterary jottings tell more vividly than any other medium could of

STONYHURST COLLEGE FROM THE AIR





MASS IN THE TRENCHES: GALIPOLI

the horrible conditions of modern warfare and of the power man's nature has of accommodation even to these, subdued, indeed, like the dyer's hand to the material it works in. Death, whether at one's side or in the enemy's lines, is mentioned very casually. "My own bag was six Germans, who dropped to the shot, but I must have got more;" "Our casualties are three Captains killed . . . and 150-200 men killed, wounded or missing," and so on. Righteous indeed and certain and important must be the cause which has to be maintained at such cost to humanity; great must be the gain that can be measured against such a loss. The boys, who experienced these physical horrors and these moral upheavals during their short careers as soldiers, knew that they were doing their duty and did not shrink from it, but what of the human folly and ill-will and injustice that called for remedies of that bitter sort!

The editor, who, considering all that is due to his pen, better merits the name of author, has in his Introduction clearly expounded the *raison d'être* of his work.

Stonyhurst's part in the Great War is part of her history, far more vital than records of her athletic prowess or of her academic distinctions, and succeeding generations would have been conscious of a strange lapse of duty on the part of the present, if the reactions between school and public events during these stirring years had not been faithfully chronicled. Again, the Catholic body in England, now possessed of the citizenship unjustly denied it for centuries, has an interest in knowing how its youth has responded to the severest test of citizenship—the call to risk and to give life for the honour of country. Finally, since the education imparted at Stonyhurst, as at all other Catholic Schools, stresses more the development of character and will than that of the intellect, it becomes of general interest to show that such education fits men for exceptional cases, as well as for the ordinary experiences of life. Many of the memoirs record the spirit of genuine piety displayed in life and death by those who fell, and bear witness to the support and consolation afforded by the Faith, even amid the moral collapse too often prevailing in the field. For all these reasons the appearance of this book is very welcome, and, together with others of its class issued by other Catholic Public Schools, it should give the *coup de grâce* to that ancient calumny, which is experiencing a renewal of life

in America at the moment, that there is something incompatible between genuine Patriotism and genuine Catholicism.

We reproduce with permission two of the many striking photographs which adorn the book and which serve to link together the school and the war. At the end of the main school gallery at Stonyhurst has been erected as a War Shrine, a Memorial Altar, whereon Mass is said periodically for the souls of those victims of the war whose names are set with lead in marble at its base. This War Record will emphasize and supplement the message of the Memorial. There will be few Stonyhurst men who will not desire to possess a copy: few, let us hope, that will not be stirred by its message. If it is the part of patriotism to die, on occasion, for country, it no less belongs to the same virtue always to live for country. But to live for country means to strive that one's country may be truly worth living for—at peace within itself through the observance of social justice, at peace with other nations through recognition of their rights. This War Book will not have done its work completely unless it helps to secure, as far as its influence reaches, that there shall never be need of another.

JOSEPH KEATING.

ST. THOMAS OF CANTERBURY IN EXILE

SOMEWHERE, hidden deep in the recesses of childish memory, is the legend, remembered I fancy from Mrs. Markham's "History of England"—one of the few attractive tales with which that austere instructress of youth enlivened her pages—of the beautiful Saracen maiden who wandered to England in search of her lover, and with only two words of English on her lips, Gilbert and Becket, found him, married him, and became the mother of England's most famous archbishop and saint. Modern historians make light of the story. Green gives his mother's name as Roesia, Hutton as Mahatz. Both agree that she was a native of Caen, and both dismiss the legend of the Saracen princess as a fable. But it is quoted by Alban Butler and many other writers, and, legendary or not, it corresponds with her son's character far more nearly than does the prose of history. For one cannot but like to think that from his eastern mother St. Thomas of Canterbury inherited his dignified bearing, his handsome features, his passionate temper, his fine courage; while, maybe, his English father gave him the dogged tenacity with which he upheld his principles and fought the Angevin King—no whit less determined—for the rights and liberties of the Church. His parentage, at any rate, gave him a fine heritage of unusual qualities and those qualities made him the most outstanding figure of his time. Becket's large-handed generosity, his sincerity, his courage and impetuosity, his unflinching determination to uphold—no matter at what personal cost—the spiritual liberties of the Church, made him loved and hated, admired and criticized, but never could he be ignored. And the King—his friend and enemy, "his master to whom he owed counsel, his son whom he ought to castigate and coerce"—able, savage, treacherous, relentless, a foe whom few dared withstand, was equally notable. Those two indomitable personalities faced one another across the lists of Europe in the greatest quarrel of the age. "Saving mine order," insisted Becket; "Never will I allow those words," swore Henry, and the battle raged.

The archbishop's brutal martyrdom gave mediæval Europe a shock such as few martyrdoms have achieved. The world rang with the news. St. Thomas stood as a symbol of the struggle for the liberties of the Church. Had the Constitutions of Clarendon been adopted in the twelfth century, the Church might even in those days, and apart from some supernatural intervention, have become a merely national one, subject, like Anglicanism, to the State; therefore, it is as the fearless defender of a spiritual power, independent in its own sphere of the temporal sovereignty, that St. Thomas takes his place in the history of civilization. He claimed spiritual freedom as against the prevalent tendency of the civil power to invade the realms of conscience. Only to the Church could men in those days look for such protection, and when she rose to the height of her ideals, she was the strong rock and the house of defence for the poor. "Blessed is the father of orphans, the judge of widows; blessed is he that cometh in the Name of the Lord," cried the fisher folk of Sandwich and the people of Canterbury, as they threw themselves into the surf to welcome their archbishop and knelt in the streets to implore his blessing when at last he returned to his own city. As Anselm withstood the first Henry, so did Becket withstand his successor, and, in years to come, so again did Stephen Langton stand out as a national champion, and like Becket suffer exile, though not martyrdom.

Becket was canonized three years after his death. Not only did he become a popular hero in England, but a saint revered throughout Europe. Verona and Lucca hold his relics. The Cathedral Church of Monreale contains a mosaic of a date little later than his martyrdom; the Order of St. Thomas of Acre commemorated him. At home pilgrims from all lands thronged to the splendid shrine at Canterbury, and countless miracles of healing were wrought at his tomb. Despite the vandalism of the Reformation, there are still many representations of him; wall paintings, screens and glass, all over England. Especially is he the saint of hospitals. The story of his life and death is to be found in literature from Palestine to Iceland. Although they deal with him but little, but for St. Thomas there would have been no Canterbury Tales.

St. Thomas was a wanderer—a forced one—and we may trace his footsteps in many places as we wander through his

haunts in France. Bayeux, Lisieux, Chartres, Sens, Pontigny, Vézelay, all have memories of him. Bayeux possesses an almost contemporary sculpture; Chartres a thirteenth century representation of his martyrdom. At Lisieux, where his shrine is overshadowed by the glories of the girl saint, St. Teresa, his effigy lies under the altar in the chapel of the old hospital, clothed in the vestments lent him by the Bishop of Bayeux when, in 1169, he stayed there in poverty and disgrace. Lisieux, too, possesses his ring, and treasures a handkerchief soaked in his blood. But it is Sens, Pontigny and Vézelay which best enshrine his memory, and which most nearly take us back to those stormy years of exile.

Sens was the archbishop's resting place in France. Thither he went in 1164 to seek counsel of the banished Pope Alexander III. when Henry's fury at his refusal to accept the Constitutions of Clarendon had driven him into exile, and Sens of all the Cathedral Cities of France is connected with Canterbury and with Canterbury's archbishop. For William of Sens, who designed the nave and aisles of the French Cathedral—rising while St. Thomas was living in the city—was also the designer of the choir of Canterbury Cathedral itself—the great memorial to the martyr—and of the apse, "Becket's crown," built in imitation of the Church of the Holy Sepulchre at Jerusalem in the pointed style, the glory of English architecture, even as was St. Thomas the glory of his countrymen. The altar in the Chapel of St. Thomas at Sens is, so says tradition, the one at which he said mass; the ancient glass in the north ambulatory, dating from 1184, sets forth the tale of his reconciliation with Henry, his return to Canterbury, and his martyrdom. The twelfth century stone figure in vestments and the pallium, set into the wall hard by the chapel, and taken from a house said to have sheltered the saint, is probably his authentic effigy. In the famous treasury of the cathedral is the deep red and gold embossed chasuble with its accompanying alb, maniple and stole, all richly embroidered with gold and coloured silks, worn by the archbishop during his sojourn at Sens, and treasured as a most precious relic.

The stately cathedral towers high above the roofs of the old town, looking down on the pleasant meadows and the clear waters of the river winding at its feet. The exile could have found no more peaceful stretch of country than the lovely valley of the Yonne—not unfamiliar to him—for

in his youth he had studied canon law at Auxerre, even more beautiful than Sens, with its steep streets, its red and brown roofs, its grand stone bridge and magnificent churches overlooking the broad river. Sens, Auxerre, Autun, all these French and Burgundian cities lay on the great highway to Rome, all hummed with life, and were far better known to mediæval travellers than to present-day tourists.

But though Alexander received him kindly, St. Thomas, having stated his case, withdrew to Pontigny, the new Cistercian Abbey at no great distance, and here he dwelt in quiet and retirement for the next two years, wearing the rough white woollen habit of the Cistercian Order, and spending his days in prayer and study—an interlude of peace between the troubled past and the yet more stormy future. Here it was that, kneeling before the altar after mass, he had the vision of our Lord, telling him that His Church would be glorified in his blood, and from thenceforth the thought of martyrdom was ever present to his mind. "I will die for my Lord when the time is come"—so he had told Henry before his exile.

The monastic buildings of Pontigny have long been swept away, and the grand Abbey Church stands alone—the only complete Cistercian Church remaining, it is said. It stands, grey, desolate, surrounded by flat, low-lying country, severe and unadorned in its outlines; no towers, no ornament or decoration to break the long lines of wall and roof. Pontigny is bare. Indeed it might have been built for the austere St. Bernard himself, and his influence may have laid restraint on its design. But for all its severity it is beautiful. "The Cistercian buildings," says Sir Thomas Jackson, "are plain, and unadorned with sculpture, but they are not the less beautifully designed; and they illustrate the great truth so often forgotten, that architecture does not depend on ornament, and may be required to do without it." And as we see it now in the freshness of its restoration as a national monument, so must St. Thomas have seen it in its newness and its severity—its long narrow aisles, its pointed arches, its beautiful proportions, its atmosphere of religious peace. But while we see it desolate, deserted save by a few brothers lately returned to their house after the banishment of 1903, he saw it as a great religious centre, the heart of the most austere monastic life. The altar at which he worshipped is

gone, but the shrine of St. Edmund, his successor at Canterbury and in exile, remains, the glory of Pontigny to-day.

In this peaceful retreat St. Thomas spent two years, schooling himself to patience, awaiting in vain the time when Henry should give way. He wrote three letters to the King, setting before him his conceptions of the true relations between Church and State, demanding restoration of the possessions which the King had laid hands on, and demanding, too, his safe return to his see. "Or," he continued, "know for certain that you shall feel the severity and vengeance of God."

Henry's conception of the rights and liberties of the Church was not that of St. Thomas. No answer was returned to the letters, and the archbishop felt the time for patience had gone by. Moreover, he now had the full support of Alexander III., who had returned in triumph to Rome and was taking up his cause.

The Pope authorized stern measures, and the archbishop determined to assert his position anew and denounce his enemies. He chose Whitsunday, 1166, for the day on which to pronounce his sentences of excommunication, and Vézèlay as the place.

To-day Vézèlay, as Pontigny, is silent and deserted. Its glorious basilica, from being the grandest of the French Benedictine Abbey Churches, became a mere parochial church and fell into decay. It was restored, boldly and successfully, if somewhat drastically, in 1841, by Viollet le Duc, and towers again over the countryside. For Vézèlay unlike Pontigny, secluded in its low-lying valley, is built upon a hill, and can be seen from afar.

The steep, narrow street of the drowsy town is empty as we climb up it. The hollyhocks, growing out of the crannies of the paving-stones in front of the old grey houses, give them a vivid note of colour, but all seems asleep. It is not till we stand before the glorious church that the greatness of the past can be even imagined. Then it is revealed. Then we can picture to ourselves how popes and emperors jostled one another in the streets, how thousands upon thousands of pilgrims crowded to worship the relics of St. Mary Magdalene, how here in 1145 St. Bernard, the greatest orator of his age, preached the second crusade, tearing his red robe to pieces to satisfy the outcry for the

cross which his eloquence had stirred up among the crowd of all nations thronging at his feet. For Vézelay, built to contain those portions of the relics of St. Mary Magdalene transferred from St. Maxime, in Provence, is the grandest of the Cluniac Churches which remain to us—Burgundian Romanesque at the very height of its inspiration. The façade of the church has been unhappily restored, but as we stand in the great narthex and look through the open doors into the vista of the nave, with column after column receding into the distance, culminating in the white radiance of the exquisite Gothic choir, the past lives again and the ancient glories of the place lie open before our eyes. It is over-powering in its grandeur and solemnity. The nave, the earliest part of the church and dating from the end of the eleventh century, 1096—1104, is of great length, and gives the same overwhelming impression of awe and majesty. It is one of the few polychrome interiors of France and the alternation of grey (almost green) and white stone on the transverse arches of the nave and in the arcading between nave and aisles, is singularly beautiful and arresting—a lovely decorative effect secured with the utmost simplicity. The decoration is otherwise confined to the capitals of the pillars, and here the Burgundian imagination has had free play. Byzantine in treatment as are the sculptures they have a life of their own, and the strange stories of saints and demons carved with the utmost spirit, deeply though they must have distressed St. Bernard, appeal to us as vivid pictures of the life, thought and teaching of the middle ages, so realistic and yet so full of symbol. Here it was that St. Thomas on that historic Whitsunday, having first celebrated High Mass, mounted the pulpit and looked down on the concourse from many nations gathered beneath him. Then, in a voice choked, we are told, with sobs, he denounced and excommunicated his enemies. The King he spared, not from fear—St. Thomas never failed in courage—but, despite cruelty and ruthlessness, the archbishop remembered the friend of his boyhood. Henry was ill, and, though he must withstand him with all his might, he would not inflict on him the terror of excommunication whilst physical troubles weighed him down.

The relics of the Magdalene drew worshippers from all over Europe, and this doubtless led St. Thomas to choose Vézelay as the place from which the news of his action would

spread most quickly. It lost no time in reaching Henry, whose fury knew no bounds. He at once threatened to banish the whole Cistercian Order from England, did Pontigny harbour the archbishop longer. Becket turned from the shelter of its walls, and rode, again a wanderer, back to Sens. As he rode he had a prevision of his approaching fate. He saw himself in a church, pleading his cause before the Pope, and then dragged out by four knights who slew him by cutting off the crown of his tonsured head. At Sens he remained for three more years; once, through the offices of Louis VII., meeting Henry at Montmirail in 1169. But the archbishop steadily refused to suppress the momentous words "saving mine order," and Henry being unyielding as ever, the conference came to naught.

The reconciliation was patched up at last; its hollowness we know. We are writing of St. Thomas in exile only, and cannot follow him back to his loved Canterbury, or tell the story of his martyrdom. The horror it aroused in Christendom makes it a landmark of the middle ages. His canonization made him the most popular of English saints, his name is still the most common of English names, and his tomb became one of the most famous pilgrimages of Europe.

But of his eight years as Archbishop, six were spent in exile in France and his memory yet lingers in those peaceful Norman and Burgundian cities. Other Englishmen were to follow him into exile—St. Edmund, Stephen Langton—but he alone was called on to lay down his life for the spiritual independence of the Church. His determined stand for liberty indirectly advanced the cause of Catholic independence over Europe; his martyrdom is one of the outstanding facts of mediæval history.

S. LIVEING.

SYMPATHETIC STRIKES

THOSE who have followed the debates in the House of Commons on the Trade Unions Bill will have noticed the difference of opinion as to whether the widespread strike which took place in this country last year was or was not a "general" strike. Some speakers maintained that it was not, because many classes of labour took no part in it. Others held that the essence of a general strike is that it should be directed against the Government, and, maintaining that last year's strike was directed against the Government, they insisted that it was a true general strike. The discussion is not a particularly profitable one, for the really important point is not to fix a label on last year's strike, but to settle whether a sympathetic strike can ever be morally justified. That the strike in question was a sympathetic one is admitted by everyone.

The very words "sympathetic strike," are enough to make some people see red (in more senses than one). They consider that all such strikes are inspired by revolutionaries. They see in them simply a manifestation of class-warfare, a blow aimed at the entire social and industrial system, and in consequence they condemn them out-of-hand. If they have read a little Communist literature, they know that the Communists regard all strikes as incidents in the great struggle to establish the dictatorship of the proletariat; they have been informed, in the best pontifical manner of the British Communist Party, that "the General Strike was bound to take place; it was part of a process, part of the much bigger thing—the process of the class-struggle in Great Britain to-day"; they may have noticed the peremptory order of this small but vociferous party that the whole machinery of the Labour movement must be prepared for a mass strike at a moment's notice. Even if they have escaped the boredom of wading through the large output of Communist theses, reflections and prophecies, they have not been able to escape their own daily newspaper. So they see the Red Hand of Moscow in every strike which takes place.

A more reasonable opposition to the sympathetic strike comes from those who contend that the damage inflicted on

the trade and industry of the country by a widespread strike is so serious that nothing can justify the extension of a strike from one industry to another. They point to the effects of the coal stoppage and the sympathetic strike last year, which cost the country millions of pounds without any corresponding gain to the workers. If these critics were to use Catholic terminology they would argue that the virtue of charity forbids sympathetic strikes, even in cases when these would not be against the virtue of justice, for to inflict damage on unoffending people is a sin against charity, and the greater the damage the greater the sin; and it is unquestionable that a sympathetic strike inflicts this sort of damage.

Yet, on the other hand, there are circumstances in which the common sense of mankind would seem to approve of sympathetic action. For instance, a case has recently been mentioned in the Press in which several women employed in a woollen mill were suffering grave injustice at the hands of their employers. They went on strike for better conditions, but the employers hired other women to take their places. Thereupon the engineers employed in the mill struck in sympathy with the women and in order to secure justice for them. Would anyone say straight off that this action of the engineers was immoral? What were they doing but coming to the rescue of the oppressed who were unable to defend themselves? If that is wrong, then it was wrong for England to go to the defence of Belgium against Germany. Of course, the engineers would not be justified in breaking their contract of employment with the employers (supposing it to be a just and binding contract), but a strike may take place without a breach of contract, by simply giving notice to leave work when the contract expires.

There remains the argument already given as to the damage inflicted on unoffending people by the strike. To estimate this argument at its true value, for it has a certain value, it must be recollected that many actions generally admitted to be justifiable inevitably involve damage to innocent third parties. To say nothing of belligerent action in war-time, such as a blockade which hits innocent and guilty alike, an ordinary law-suit to recover damages from an offender may well result in considerable hardship to the latter's innocent family by reducing his ability to support them; the public exposure of a scoundrel may injuriously

affect the prospects of his sons; the introduction of new machinery will usually cause some unemployment. How would those who do the actions which result in this damage to innocent people defend themselves? They would say that they did not wish to cause that damage; that it followed as a sort of bye-product from actions in themselves justifiable; that on the whole the good effects of those actions outweighed the incidental and undesired bad effects. Applying this defence, which certainly appears sound, to the case of a strike, the strikers may reasonably argue that they are defending their right or the right of other workers to just conditions of labour, a perfectly justifiable action; that there is no method of defence except a strike; that the harm done incidentally to unoffending people by the strike is not at all what is aimed at, but follows as an unfortunate bye-product; and that on the whole the harm is outweighed by the good results which may be reasonably hoped for. If this reply corresponds to the actual facts of the case, no Catholic moralist would find any fault with it. Charity does not command us to refrain from an action on the ground that it would cause (undesired) damage to innocent people, if our refraining would cause greater damage to ourselves. It is not fair to argue, then, that a sympathetic strike is necessarily wrong because innocent people inevitably suffer with the guilty, any more than an ordinary strike is necessarily wrong for the same reason. But this much may be conceded: that since a sympathetic strike increases the damage already being done to unoffending third parties by the original strike, it requires a more serious breach of justice by the guilty employer to justify it than does the original strike.

All this reasoning sounds, no doubt, very abstract. Being theory, it is theoretical, but that does not mean that it is useless. It may be difficult in practice to decide whether the good effects of a strike will probably outweigh the bad effects; that is a matter for the careful consideration of sincere and experienced men. The practical difficulty does not affect the value of the moral principle. There are many difficulties in the application of moral principles to the circumstances of ordinary life, as every casuist knows; but those difficulties do not lead us to abandon our belief in moral principles.

During one of the debates on the Trade Unions Bill, Mr. Maxton put the case of a coal-mining company the chairman

of which is also a newspaper proprietor and a shipowner, and inquired whether, under the Bill, it would be legal for the employees of the shipowning company and the newspaper company to strike in sympathy with the employees of the mining company. Sir D. Hogg replied that it would be perfectly legal. It is one thing for a strike to be legal and another for it to be in accordance with the moral law. On the assumption that the three companies are under the same control, the sympathetic strike would be quite justifiable if the miners' strike was just, if the sympathetic strikers broke no just contracts with their companies, if their object was to coerce their unjust employer to do justice to the miners, if there was no other less harmful method of achieving this object, and if the damage done by the sympathetic strike to innocent persons was not part of the strikers' object and did not outweigh the good result hoped for by the strikers. On the other hand, a strike which is directed against innocent persons with the object of moving them to bring pressure to bear on the employer is nothing more than a concrete example of the bad old maxim that the end justifies the means.

In the examples already mentioned, it has been assumed that the original strikers and the sympathetic strikers are employed by one and the same employer. There is, however, another form of sympathetic strike, in which the original strikers are employed by one employer and the sympathetic strikers by another. This was the form taken by the great strike of last year. The miners were engaged in a trade dispute, and the workers in various other industries struck in sympathy with the miners. Not so very long ago, the Covent Garden porters went on strike, and a few days later the Transport and General Workers' Union forbade the dockers at the ports to handle packages for Covent Garden. In Seattle in 1919 the shipyard employees struck for an increase in pay, and no fewer than 110 unions struck in sympathy with them. These are only a few examples to illustrate the type of sympathetic strike now under discussion. Are we to consider them as immoral or not?

Of course, the general public, which is often seriously inconvenienced by the spreading of a trade dispute, condemns the action of the sympathetic strikers, but the moralist must make an effort at a cool and impartial judgment. The first point to notice is that the only difference between this

kind of sympathetic strike and the kind already discussed is that the latter is a strike of workers in the same employment as the original strikers, all the strikers involved having the same employer: while the former, the kind now under discussion, is a strike of workers in an enterprise or industry different from that of the original strikers. It is precisely this difference which must be considered in passing a moral judgment. In so far as the two kinds of sympathetic strikes are similar, the same moral principles apply to both, so that the conditions necessary to justify the simpler form of sympathetic strike are also necessary to justify the more complex form. It remains now to consider the difference between them from the moral standpoint.

Can we say that it is always wrong to strike in sympathy with other workers if the latter are not employed by the same person as the sympathetic strikers? To reply in the affirmative is to overlook the teaching of moral theology relative to co-operation in wrong-doing. Put briefly, that teaching is that whoever aids, counsels or abets a wrong-doer with the intention of assisting him in his wrong-doing is guilty of a double sin, one against the moral precept which the wrong-doer is violating, another against charity. He is said to co-operate *formally* with the wrong-doer. It is, however, not always a sin to do some action, not wrong in itself, which assists the wrong-doer, so long as one does not concur in his evil purpose. Action of this sort is called *material* co-operation. Whether it is legitimate or not will depend on the amount of damage which would be caused to the co-operator by refraining from his material co-operation. If he would suffer serious damage by refraining, he is permitted to co-operate materially. He is never permitted to co-operate formally. These principles will be found set out at length and with profusion of detail in all our books of moral theology.

Let us now apply these principles to the question of sympathetic strikes. Supposing that an employer is inflicting serious injustice on his workers, and that they have struck for fairer treatment; supposing, too, that some other employer is in active sympathy with the unjust employer, aiding him financially or by moral support in the Press or elsewhere in his campaign against the workers: there can be no doubt that there is *prima facie* justification for a sympathetic strike against this other employer. And that case

would be fully established if the conditions noted above as necessary to the legitimacy of *any* sympathetic strike were fulfilled. If it can be proved that a group of employers has conspired to reduce wages below a just level, the reduction to begin with one employer and to be gradually enforced by the others, there can be no doubt that we are faced with a case of formal co-operation in injustice. Just as the workers of the first employer can defend themselves by striking, so the workers of the other employers may aid the strikers against the unjust aggression of the co-operating employers by a sympathetic strike.

If we turn now to the question of *material* co-operation, the solution is not quite so straightforward, for it requires a consideration of the damage resulting to an employer on account of his refraining from dealing with another who is unjustly attacking his own employees. This dealing may take the form of marketing or transporting goods, supplying with raw material, making financial advances, etc. It is obvious that there are cases in which to refrain from dealings of this sort would inflict serious loss on a trader or manufacturer or banker, so that he would be excused for continuing them. But no employer is justified in taking it for granted that he is always excused. He should have as keen a sense of his obligations of justice and charity in his business life as in his private conduct, and should carefully examine all the circumstances to see what the moral law demands of him. If he can refrain from dealing with the offending employer without serious loss to himself, then he is bound to refrain, and if he does not he cannot complain if his employees decide to strike in order to force him to do so, since he is guilty of injustice towards the workers of the employer with whom he is dealing.

From what has been said it will be seen that the moral law does not and cannot forbid any and every sympathetic strike which extends beyond the limits of one factory or one industry. Everything depends on whether there is culpable co-operation between the various employers. At the risk of wearisome repetition, it must be said that even if there is culpable co-operation there are further points to be considered before a sympathetic strike can be approved. Its object must be to protect the rights of the original strikers; no just contracts must be broken; and disproportionate harm to innocent people must not result. Still less must there be

an intention of damaging innocent people. It may be that all these conditions are rarely fulfilled; or it may be that the difficulty of realizing all these conditions is exaggerated. That is a question of fact with which morality as such need not concern itself. It is really important to notice, however, that the mere fact that innocent people suffer from a strike (sympathetic or ordinary) does not of itself make the strike wrong. This has been established above, and it is not necessary to discuss it again. It is only mentioned now because the Trade Unions Bill in its present form illegalizes sympathetic strikes which extend beyond the bounds of one industry if they inflict hardship on the public. This is going too far. All widespread strikes inflict hardship on the public; the question is whether that hardship is either desired by the strikers or out of all proportion to the good effect which they may reasonably hope for from the strike. If it is, the strike is wrong. If it is not, the strike is justifiable, *ceteris paribus*.

The mention of the Trade Unions Bill brings to mind the subject of sympathetic strikes intended to force the Government to take some political action. The Bill forbids them if they extend beyond the limits of any one trade or industry, and it is not quite clear that even if they do not extend beyond any one trade or industry they will escape the provisions of the Bill. Now it is very hard to see that such a strike would be always unjust. If we suppose that certain employers are treating their employees unjustly (for instance, insisting on excessively long hours of labour), it is clearly the duty of the Government to take measures to remedy the wrong. As Pope Leo XIII. wrote in *Rerum Novarum*: "When workpeople have recourse to a strike, it is frequently because the hours of labour are too long, or the work too hard, or because they consider their wages insufficient. The laws should forestall and prevent such troubles from arising; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between employers and employed." The Government must not remain a passive spectator of the violation of rights. "Whenever the general interest or any particular class suffers or is threatened with mischief which can in no other way be met or prevented, the public authority must step in to deal with it. It is the duty of the public authority to prevent and to punish injury. Wage-earners

should be specially cared for and protected by the Government." (Leo XIII.) If the workers strike with the hope of forcing the Government to take action in their defence, how can this be considered immoral *per se*?

The case is altered, however, if we suppose the workers to be striking not to secure legal protection of their rights but for some measure of public policy upon which opinions may reasonably differ, *e.g.*, the nationalization of means of production. Here we have no question of defending rights against unjust aggressors, but the introduction of "direct action" in the political field as a substitute for the ballot-box. Only the very improbable hypothesis that the workers' rights could not be defended without nationalization would justify such a strike, sympathetic or ordinary.

Two subsidiary and closely related questions may be solved on the principles already established. The first is whether a worker is justified in aiding to break a just strike? The answer will be that it all depends on his own circumstances. The strikers, we may assume, have no strict right in justice to the jobs they have left, but they have a right in equity and charity to them. Consequently the "blackleg" violates no strict right of theirs in taking one of their jobs; but he will violate a duty of charity in doing so unless he would suffer serious loss by declining the job; for example, if no other employment were open to him. The second question relates to picketing. If the strikers had a strict right to their jobs something might be said in favour of their using moderate physical force to prevent the "blackleg" working; but we have seen that they have no such strict right. On the other hand, the "blackleg" has a strict right to labour, and to prevent him using that right would be unjust. Nevertheless, if he is violating an obligation of charity to the other workers, they may apply moral pressure to defend themselves against him, for example, by threatening him with expulsion from the Union.

Just as a discussion of the conditions necessary to justify a war does not exclude the desire that some better way than warfare may be found to settle national differences, so the preceding discussion of the conditions for a just sympathetic strike does not exclude a very strong desire that capital and labour may find a better way than strikes and lock-outs to solve their disputes in the future. In view of present trade prospects, it is not improbable that such strikes as

take place will be strikes of desperation, resulting in the defeat of the strikers and increasing the general unrest in the country. Workers in some industries will undergo further wage-reductions, and the cost of living, as usual, will fall more slowly than wages. Under these circumstances, the workers will be very ready to listen to those who assure them that labour is not getting a fair deal at the hands of capital. On the other hand, there is every reason to expect that employers will become more and more strongly organized, nationally and internationally, and will then be tempted to take a high hand with the workers in trade disputes, resorting to the sympathetic lock-out and the "black-list."

It will be a short-sighted policy on the part of the employers if they yield to this temptation. They may force the workers to submit and order may reign in Warsaw, but the order will be merely superficial. Under the surface the forces which are aiming at revolution will be hard at work spreading their propaganda amongst the masses of the people.

What is the alternative to this policy of force? An endeavour to overcome the suspicions of the workers, their belief that they are not getting a fair deal, their distrust of Big Business, only too often justified. Let the policy of secrecy which is traditional amongst our employers be modified. So far as it can be done without betraying trade secrets, let them publish the facts of industry, so that anyone who cares to inquire may discover the amount of goods produced and their selling prices, the cost of material, the cost of labour, the balance available for dividends and reserve. This is by no means impossible and has recently been recommended by a committee which included both capitalists and economists. Let the employers learn to take the workers more into their confidence, and cease to regard them as mere sellers of labour power. They will reap their reward in the shape of more contented workers and greater production.

There does not seem to be any real need for new machinery for industrial conciliation. We have, first and foremost, the Whitley Scheme of Joint Industrial Councils for those industries which have no conciliation machinery of their own. It is true that at present the Joint Industrial Councils have not the power to enforce their agreements

against employers who do not loyally observe them, but this will be remedied if and when the Industrial Councils Bill becomes law. It is to be hoped that all who have the cause of industrial peace at heart will support this Bill, which is approved by the National Union of Manufacturers, the Trade Unions Congress and 21 industrial councils. The Ministry of Labour, in its report for 1926, says that during the great strike the Whitley Councils "showed their value in providing a meeting ground for the discussion of the situation arising out of the strike, and still more in the spirit of reasonableness in which those discussions were almost invariably conducted." And it adds that the effect of the strike has been definitely to strengthen the position of the Industrial Councils and their power for good. Further machinery for conciliation is provided by the Industrial Courts Act of 1919, which set up a permanent Court of Arbitration to which the parties to a dispute may have recourse, and which also gives the Minister of Labour power to appoint a Court of Inquiry into any dispute, apprehended or existing, even without the consent of the disputants. This power was used fourteen times from 1920 to 1925 with excellent results.

We have the machinery for industrial conciliation ready to hand. What is needed is the will to use it. If this article has appealed chiefly to employers to do their part towards peace, it is not because it is believed that the workers may be absolved from all responsibility for the warfare of the past, but because at the present time there is a great opportunity given to employers to put industrial relations on a more satisfactory footing. For the moment, extremists are quite discredited amongst the workers, disillusioned by the failure of last year's strike. The Trade Unions are prostrate, hard hit as to funds and membership. The Labour Leaders have appealed for peace. Now is the time for the employers to take the initiative in opening a new and brighter chapter in the social history of Great Britain.

LEWIS WATT.

THE QUESTION OF VOCATION

A RECENT newspaper heading had, to the present writer, more than an ordinary significance. It concerned the suicide of a doctor and the heading quoted a phrase from the letter that he had written to his wife explaining the reasons for taking his own life. "I loathe my work"—these were the pregnant words which were rightly picked out as a suitable heading to the whole story of the tragedy. For we have here yet another example of the fate of one who has missed his vocation in life? "He who spends his life at an occupation distasteful to him has to be continually repressing his desires for other work. This repression makes for inefficiency, worry, and physical and mental ill-health, especially in the case of the highly strung or mentally unstable. Such a worker becomes a nuisance to his fellows . . . he ends by rebellion against existing social conditions, to which he attributes his failure." In these words Dr. Charles S. Myers¹ has primarily in view the vocational guidance of those who, on leaving primary or secondary schools, intend to follow some industrial or mechanical calling; they are equally applicable, however, to those whose education has fitted them to enter into one of the higher professions. "Rebellion against existing social conditions;"—how widespread and in what myriad forms we find this state of unrest in modern England! And yet the reason is not far to seek. "I loathe my work," the doctor had written, and the words might be the suicide's epitaph: Dr. Myers quotes an instance of a letter-sorter who at times could shriek from the anguish occasioned by the nature of his monotonous toil; and, speaking quite generally, one may easily realize the amount of unhappiness and discontent caused by the "round peg" working in the "square hole."

Official circles in England have begun within recent years to recognize the fact and have taken the preliminary steps towards meeting this enormous problem of "Juvenile Employment." *The Times*² not long ago, through its "Medical Correspondent," discussed the results of certain "vocational tests" carried out in regard to 160 school children by the

¹ "The Nineteenth Century and After," November, 1926.

² December 18th, 1926.

National Institute of Industrial Psychology. The Government Committee appointed to inquire into the "adequacy of the arrangements for enabling young persons to enter into and retain suitable employment," professes itself "deeply impressed" with the task of "fitting-in" the 600,000 juveniles who leave school of one sort or another, every year. "They must be launched out in careers congenial to them individually and useful to the State."¹

Starting, then, with this preliminary truism:—that merely for the economic and material well-being of the nation (we pass by the moral aspects of the question for the present) it is of supreme importance to find the right work for the right man, and thus avoid "repressions" that may lead to tragedy; noting, moreover, that both psychologists and Government Departments—the one aiding the other—are setting themselves to the task, let us confine our further inquiry to the problem of the choice of career by boys² who are being educated at Secondary and Public Schools. Essentially the problem is the same—whether we deal with elementary school children and the technical trades or Public School boys and the higher professions. It has both its psychological solution and—as we shall attempt to show—its supremely important spiritual aspect. First, however, we should like to show, in a practical and concrete manner, the urgency of the problem, and afterwards the need for clearly thinking out some methods of meeting it, if we are to answer in any adequate manner a boy's perennial query:—"What shall I be?"

The reader must imagine a fairly large room lined with books and filled with boys whose average age would be somewhere in the region of seventeen. The School Debating Society is holding one of its fortnightly meetings and the motion before the "House" is worded in this wise:—"The opportunity for making money should not be the determining influence in choosing one's career." Allowing for the fact that boys are not their true selves when speaking before their fellows, it can yet be said that that Debate proved very enlightening to one of the audience, the present writer,

¹ See also the series of letters as from a father to his son, "From Counting House to Cambridge," reviewing fully the possible careers for a boy. *The Times Trade and Engineering Supplement*, *passim*.

² We speak throughout of the male sex; it is a matter of convenience only, to save multiplication of pronouns: all that we have to say about "vocation" in its wider sense applies with equal urgency to girls and girls' schools.

in revealing what schoolboys are disposed to think about the aims and methods of their own future lives. The motion, as worded above, might readily lend itself almost to a philosophical discussion on the Catholic attitude to life in general; yet, with possibly one exception, a completely materialistic and hedonistic view of life was taken by the speakers. We must again make allowance for the fact that boys—and Catholic boys approximate in their *exterior* standards to the Protestant Public School attitude—cannot be asked to talk about religion in anything approaching to a personal way. (*Impersonally*, of course, they do so with great zest—as the Evidence Guild has proved conclusively). Notwithstanding all this, we think we are justified in saying that *many* boys—perhaps the majority—even at the age of seventeen, have extremely “foggy” views on the *end* of life in general (as stated, for instance, so succinctly by St. Ignatius in the Foundation of his *Exercises*) and consequently are apt to envisage their future careers without any direct reference to that end. In a class of boys with whom the present writer has had some dealings, three wanted to be soldiers (because their father had been one and soldiering was in the family blood); one was for the Stock Exchange (because he loved the “thrill of gambling”); one longed to plant something in some far-flung part of the Empire (because “you can go about there dressed any old how and ride and shoot”); two planned to be solicitors or barristers (terms practically synonymous to them); one conveniently met a long-lost uncle at a cricket match and there and then settled to make a bid for fortune in Nyassaland (he looked it up on the map that evening); finally, one had most decided leanings towards the illicit diamond trade (I.D.T. are letters he always utters with awe—I think, as a matter of fact, he has drunk deep of the wisdom of Mr. Edgar Wallace). Shall we, then, consider that the urgency of this problem of future careers is sufficiently apparent and needs no further emphasizing? Let us now turn to some methods of meeting it.

For convenience and clarity's sake we shall sum them up in four main divisions. First, the adequate provision of books on careers and guidance in their use; secondly, lectures by men who have won their way in their respective professions; thirdly, the “careers schoolmaster;” and fourthly, the “leaving Retreat.” We shall dwell briefly on

the first two and explain at greater length the meaning we have attached to the two latter terms.

First as to books. It would be a mistake to suppose that this problem of vocational guidance has only come into prominence in England, and only within the last few years, as a result of post-war upheaval. Characteristically enough, Germany took the lead in 1902 with books and "Offices of information for the choosing of a career"; Holland followed in 1908; Frank Parsons published in America his "Choosing a Career" in 1910, and gave the impetus to Harvard to found "Offices" on the German lines; Bloomfield published "The Vocational Guidance of Youth," and Taylor, in collaboration with H. Münsterberg, brings the alliance of experimental psychology to bear on the problem.¹ What of England? In 1926 Sir Herbert Morgan, K.B.E., published "Careers for Boys and Girls" (is it symptomatic of the degree of attention we give this subject that I picked it up at a second-hand book shop in the Charing Cross Road?); lately we have a notable new book: "The Problem of a Career: Solved by Thirty-six Men of Distinction," edited by J. A. R. Cairns and published by Arrowsmith. The nature of this book is indicated by its title. Curiously enough, many of its contributors are deliberately discouraging about the prospects of their own professions. Sir Ernest Wild, K.C., writing on the Bar, believes that seventy per cent. are failures—the "I loathe my work" tragedy repeated in many more instances, we have no doubt—and affirms that "if you want to make money you should sell hats or oil." Thank God, money is not *always* the supreme motive; a higher ideal is excellently set forth in an article on the Catholic priesthood, by Dr. Mahoney, written at the request of Cardinal Bourne. We shall make no further comments on this book beyond expressing a hope that it will be found on the shelves of every school library.

Secondly, then, as to vocational lectures. These are of very obvious usefulness. In that same room which witnessed the debate on money as a motive in life, I was privileged to hear a lecture on "commercial life," delivered by an expert Catholic economist to an audience composed of about thirty of the senior boys. No boy there could have failed to be impressed by his clarity of thought and sound-

¹ We owe these facts to the well-known Spanish psychologist, Fr. Ferdinand Palmés, S.J., of Barcelona, who has written several articles on this subject in a Spanish scientific review called "Iberica."

ness of principle. For it is of great importance to *hint* at least (since it would not do to turn a lecture into a sermon) that wealth by no means necessarily leads to happiness,—even if it does enable one to indulge in pleasures—that life lived for itself is pagan, thin-souled and flimsy; lived for God is Christian, substantial and permanent, and possesses “colour and warmth and light.” Lectures, therefore, by men of experience and right judgment, are invaluable as aids to a prudent choice of career.¹

We now come to our third point—what we have termed the “careers schoolmaster.” Since we are writing on this question mainly from the point of view of the Catholic Secondary or Public School boy, we do not refer to the excellent scientific methods invented by “Experimental Psychologists” for the aid of boys embracing technical pursuits. This is not a matter in which strictly scientific methods can be used. It is more important to possess the talent and insight of a good psychologist than a detailed knowledge of “reactions.” In theory, of course, all schoolmasters should be psychologists, but we here—endorsing an appendix to a recent report of the National Institute of Industrial Psychology—make a plea that on every school staff there should be at least one who has exceptional capabilities for guiding boys in their future careers. To quote from *The Times*: “This careers master should use every available opportunity of getting to know his pupils, employing to that end personal observation, the observations of teachers and others, and special scientific methods of examination. Knowledge should relate to health, physical development, intelligence, aptitude, temperament and character.” In other words, as stated above, we need the practical psychologist; whose outlook on his fellow human-beings is influenced by the knowledge that, in this world that God has made and owns, the Creator has His own special purposes in regard to each of His creatures. It is in so far as we correspond more or less aptly to this “vocation,” in so far as our “careers” fit in

¹ Father Martindale in the “Armour of God,” a Prayer Book for “Knights of the Blessed Sacrament,” has some very valuable notes on the Catholic aspects of the various professions. For instance for those in Business: “I will never despair of the possibility of complete honesty and unworldliness, and if I am puzzled about the truly right thing to do I will ask advice from trained persons.” . . . For those who are Doctors: “A doctor’s profession is the highest, perhaps, after a priest’s . . . indirectly he can work, without overstepping his bounds, for the salvation of souls,” etc., etc. Not a few young men have told the present writer that this is the only Prayer Book they have found to be of any real help to them.

with what God intends for us, that peace and harmony will be brought into a disordered world.

There is no better or more direct way of ascertaining this than has been suggested as our fourth point, the "Leaving Retreat?" What exactly does this mean? "You know, Sir, school is such an enormous rush, such a lot of cramming and training that we never have time to *think*," a boy once remarked to me. Just so. And in some of our Catholic schools, at the beginning of each year, three days are set apart during which the boys attend a certain number of "conferences" in the chapel and, in their free time, are asked to keep silence or read "spiritual" books. The theory is that *then* the boy should have time to think out his place and destiny in the world in relation to eternal truths. But we would be so bold as to affirm that these ordinary school "retreats" relate rather to the school-world and to the behaviour there than to the larger world outside. For most of those that make them that larger world is as yet an unreal entity which, strangely enough (for it seems such an enchanting place to the boy mind), the Catechism exhorts them to "hate." Hence the plea for a special "retreat" at the end of the school year for those who are about to leave for good; a retreat specially dedicated to that big "choice" in life which they have either already made (in which case they can reconsider it and consecrate it to God), or which they are about to make (in which case the Spiritual Exercises of St. Ignatius will enable them to do so with unbiassed, balanced minds freed from "disordered affections"). Moreover, the leaving school for good is a definite crisis and land-mark in their lives—and boys, on the whole, only *think* when they feel a very urgent necessity to do so. Now, the Spiritual Exercises are primarily intended to put us in the right mentality to make an important choice. God is undoubtedly calling us all to some work in the world for Him. Is it, perhaps, to be the direct service of God in His Ministry, and, if so, where and under what circumstances? Or is it to be "in the world," and if so, where and following what career? The whole structure of the Exercises is intended to lead up to this determination and the Exercises are undoubtedly meant to be given to those who are anxious to adapt their lives to the Divine purpose. Can anyone imagine more suitable material for the Exercises in their

stricter form (yes, even in a period of three days) than a batch of Catholic boys about to leave school for the last time, who are of an age when they can understand the object of life and the desirability of attaining it?

We will add one brief note on this theme. It is no new notion that is here being upheld. A plea for those same "Leaving Retreats" was set forth very eloquently in a Pedagogical Congress in Madrid in 1925 by Father Palmés, S.J., and we make bold to set down two of his conclusions:—

First. We recommend in a very special manner that the methods of the Exercises be brought to bear on this question of choosing a career. They are a necessary complement to the psychological methods employed to-day to solve the problems of vocational guidance.

Secondly. It is of supreme importance that all engaged in Catholic education, in order that they may be the better able to perform the duties of their lofty calling, should themselves make the Exercises, and this Congress desires that special Retreats should be given to schoolmasters and schoolmistresses.

"As a necessary complement to the psychological methods employed to-day." By the National Institute of Industrial Psychology, for instance, as we have stated at the commencement of our paper. But why a "necessary complement?" *The Times* stated that "an immense amount of human energy is wasted by injudicious choice of work. The boy who becomes 'the square peg in the round hole' . . . wastes his employer's time and his own, and he tends to drift from job to job." Precisely so. But a Catholic cannot stop at this. A pity, certainly, it is that "a boy drifts from job to job," but it is a sheer tragedy if not one of these "jobs" was the one originally intended for him by Almighty God. "What shall I be?"—that doctor had put the question to himself, and he had resolved it by himself. He ended by supplying a tragic headline to a newspaper. "What shall I be?"—many a Catholic boy is putting that same question to himself. May he resolve it with a direct reference to our Lord's own "plan" for him! It may not succeed in securing newspaper headlines, but in a quiet and unobtrusive way he will have done his share towards bringing the Kingdom of God to earth.

G. S. BURNS.

ST. STANISLAS KOSTKA IN POLISH FICTION

ST. STANISLAS KOSTKA would seem an impossible figure to introduce convincingly into fiction. The author daring enough to undertake the task would surely find himself on the horns of a dilemma. Should he treat his saint from the mystical standpoint he runs the risk of presenting the reader with a nebulous vision, floating in the aura of an unearthly sanctity, a fitting subject for a hagiographical work, but not for one of fiction. If on the other hand he places his youthful saint among the every-day affairs of human life, among young companions of his own age, can the writer avoid the pitfall of producing instead of a picture of attractive holiness that species of good boy who was the detested bugbear in the tales of an Early Victorian childhood?

Yet an attempt to build a story on the life of St. Stanislas has recently been made in the saint's own country by one of the leading younger writers of present-day Poland. Mme. Kossak-Szczucka's little book, which bears the appropriate title of *For Love*, is, as far as we know, the first to deal with St. Stanislas as a hero of fiction. The author keeps more or less to the main lines of the saint's history; but she does not hesitate to take certain liberties with facts and characters where the exigences of her story require them. She has the advantage over any English writer attempting the same theme, not so much in her knowledge of local colour, which the foreign visitor to Poland could easily acquire, but still more in the intimate comprehension of Polish psychology that only the compatriot of the Polish saint could possess. The result is that she gives us a somewhat novel view of St. Stanislas, which we see no reason to believe may not be a correct one, and, coming as it does from the pen of his countrywoman, must command our respect. Her experiment is so interesting, in some respects so unlike what that of an English pen on the same subject would have been, that a closer study of this little book cannot fail to be instructive.

In the first place the author is to be congratulated on her skill in avoiding either of the two extremes of which we have already spoken. It is true that her saint is invested with a supernatural radiance; but it is equally true that he presents no vestige of priggishness, or even any of the lineaments of

what we might term a saintly super-boy. With him there always enters an atmosphere of purity and a sense of spiritual beauty; but at the same time he is always natural, intensely human, most lovable. This, it must be confessed, is no small achievement on the author's part. Even in those scenes where the saint scarcely appears, or, if he does, hardly speaks—when, for example, he sits at the noisy banquet in his father's castle, or watches the street revelries in Vienna—the reader has always the sense of something present that is holy. That presence permeates the book.

The author divides her story into three parts. The first is laid in the saint's Polish home, the second in Vienna, the third and the least attractive in the Jesuit noviciate in Rome. The book opens with the picture of the two brothers, Paul and Stanislas, as boys in their father's house, against the background on the one hand of the turmoil of a Polish noble's castle, and on the other of the wide plains of Mazovia. The two boys are at once strongly contrasted; and as Mme. Szczucka paints them, may stand as two diverging types of the Slavonic character. The one, undisciplined, headstrong and generous. The other a mystic, given to dreams, full of what we may call the Polish suavity, yet a nature that takes as little heed of the obstacles in its way as its more fiery representative; of which fact St. Stanislas' headlong flight from Vienna may be taken as a typical illustration.

St. Stanislas has gone down to posterity as the saint who from the beginning realized that life was short, Eternity long. Mme. Szczucka brings out this point in her first lines; but her manner of treating it is characteristic. The child imbibes this principle, not from a precocious and intuitive sanctity, but through the shock of seeing a peasant's hut burned to the ground. In the intervals of his lessons and play he muses on the phenomenon that the cottage was a cottage yesterday, and that to-day there is only a heap of ruins left where it once stood. What is there to prevent his own father's house being destroyed in like manner to-morrow? This conviction of the instability of the world around him brings fear and sorrow to the boy's heart. But while we are never allowed to forget that the child whose thoughts we are following is a saint, his reflections are no more preternatural than those of any poetic and questioning child; and Mme. Szczucka certainly saves the difficult situation of all the first part of her story by her skilful investment of the character of her little saint with the attributes of any child given to dream and

fancy. It is interesting to note that while throughout the book the author insists on St. Stanislas' pity for suffering mortals, for which there is some evidence in his history, she also lays especial emphasis on his compassion for the dumb creation; which has never yet been associated with the name of St. Stanislas. Whether she does this merely to endow the character of the saint with an attractive quality, which is one of the well known attributes of sanctity, we cannot say; but to our thinking she carries it too far, striking a false note in such a conception as that of the child Saint Stanislas moved to rebellion against God when he watches the cruelty of Nature in the woods near his home. But in the opposite scale this love of defenceless animals which the author places in the heart of her saint gives rise to the most charming of all her pictures of St. Stanislas' childhood, which she works in again with great art in a later mystical experience of the saint's. The turbulent Paul, in defiance of his father's commands, lets loose a savage hound, called Satan. The dog chases and kills the sheep in the meadows, outside the Kostka castle. A snow-white lamb falls among its victims. Paul and a crowd of serfs pursue the dog. They disappear in a cloud of yellow dust. Stanislas runs to the lamb, where it lies dying in the meadow.

He lifted it in his arms. He pressed it to his breast, and kissed the little head, which sank powerless in death.... He clasped the yet warm form, standing lonely and alone in the fields smoking with fragrant dust, which resembled an altar, for the victim was here: silent, innocent, sinless; a lamb; God's creature.

The father and mother of the saint are represented much as might have been expected; the father, impetuous and quick to wrath; the mother, gentle, holy, devoted to her favourite child. Among the historical personages who cross the scenes of St. Stanislas' childhood we somewhat curiously find St. Peter Canisius, introduced in shadowy fashion as a silent and austere guest at the Kostka dining table, exchanging a smile of sympathy with the little boy, who not many years later was to kneel at his feet, begging him for admittance into the Society of Jesus. With Bilinski, Mme. Szczucka has taken decided liberties. Instead of the young and worldly tutor familiar to all the readers of St. Stanislas' biographies, we have a bald, middle-aged pedagogue, weak-minded and bordering on the grotesque, bending in all his leisure moments

over his horoscopes and his charts. If on the other hand Paul Kostka is not quite the figure in this story whom we are wont to associate with the name, we are inclined to think that he gains rather than loses in Mme. Szczucka's portrait. He plays a part only less prominent than that of the saint himself; but he is not, as is invariably the case in the lives of St. Stanislas, the villain of the piece. As his countrywoman draws him, he is nothing much worse than a hot-headed, riotous boy, beyond his tutor's control, wilful for his own not very edifying way. There is no suspicion of bad blood between himself and his saintly brother. His is an ordinary boyish impatience with the holiness of a companion who is better than himself, mingled with the good-natured contempt of an elder for a younger boy; but the persecution of St. Stanislas at his hands and at those of the other boys in Kimberker's house is entirely left out of Mme. Szczucka's scheme. The one angry blow she records is a sporadic one, inflicted by Paul in a moment of rage, and as quickly repented. The affection between the two brothers is an insistent, and we may add most attractive, feature of the whole story: and it gives the book its dramatic close. Paul, pursuing Stanislas to Rome, his rage yielding to love and yearning for his brother's face, knocks with a hand trembling with emotion at the door of Sant' Andrea on the Quirinal, and asks for his brother—too late!

The scenes of St. Stanislas' life as a student at Vienna are the best in the book. We should have thought it beyond a writer's power to portray a schoolboy, holding aloof from his brother's riotous amusements, and preferring the solitude of converse with God in his own room to the noisy pranks of the other boys in the house, without giving an unpleasant flavouring of priggishness to that boy's character. But Mme. Szczucka has succeeded in gaining all the sympathies of the reader for the saint of the household. He is a saint; but he is still a schoolboy, a natural, and a most winning one. While Paul and the young Polish nobles who share the house with the Kostkas are romping, half drunk, in rather a questionable fashion with a lowborn girl from a neighbouring house, Stanislas is busy over his *Hortulus Animæ* in his room. The boys burst in, and the tutor reproaches him for playing truant from supper. They drag him off to the dining hall. He follows them, smiling, eager to show them that it was from no ill-will that he had absented himself. His comrades push the girl towards him, and bid him kiss her. Many writers

would here have made their saint adopt the Avaunt, Temptress ! attitude. Mme. Szczucka's Stanislas does nothing of the sort. He gazes at the girl. His look of pity, his whispered word, not of reproach but of compassion, the purity that his very presence breathes, strike to the girl's heart. She runs conscience-stricken from the house. A moment later, when the boys are chaffing Stanislas, prophesying that a church will be raised in his native town in honour of St. Stanislas Kostka, the future saint is the first to shriek with laughter at the idea. This scene is typical of the author's presentment of the saint.

Our author is now confronted with her most difficult situations, the visions of St. Stanislas' sick-bed, where, treating of the purely supernatural and miraculous, she has still to keep her story within the bounds of fiction. It is in precisely these passages that she achieves her greatest success. St. Stanislas lies sick, entreating for the Last Sacraments. Paul, in his determination to secure apartments in Kimberker's mansion, has passed his word to his Lutheran host that no priest shall enter the house. He persists that as a Polish noble he cannot go back upon his word ; yet can he, a son of Catholic Poland, stand by, and see a Kostka, and still more the brother he loves, die like a heretic, unabsolved, un comforted ? While his mind is rent in this dilemma, while at one moment he stifles his conscience, and at another yields so far as to expose his pride to the Lutheran's rebuff of his request, the tutor temporizes between him and Stanislas, and the devoted and faithful servant Pacifici is the saint's only ally. Now ensues the series of St. Stanislas' well-known visions. The author will have to relate these either from the objective point of view of the eye-witnesses at St. Stanislas' bedside, or from the subjective standpoint of the saint's own experience. Each course presents no small difficulty to the writer of fiction, and Mme. Szczucka has shown considerable ingenuity in the method she has chosen. For the vision in which St. Stanislas saw the demon leaping upon his bed in the shape of a black dog Mme. Szczucka returns to the incident that had graven itself into the mind of the saint when a child ; the scene of the dog destroying the lamb. In his delirium he is the lamb he had once pitied : he is fleeing from the black dog ; but the dog is the demon. The saint's miraculous Communion at the hands of St. Barbara and the angels is beheld by one other pair of eyes than his ; and strangely enough that witness is Kimberker's wife, the member of the

household who had been instrumental in forbidding any priest to enter her walls. She rouses the fiery young noble, Paul Kostka, to a fury by taunting him with having broken his word. When pressed for her meaning she tells how in his absence she heard the sound of bells on the stairs, and, going out to look, saw two boys with little bells, and a woman, garbed as a nun, carrying something in her hands, pass by towards the rooms of the young Poles. None of those watching round the dying Stanislas, who is weeping and imploring for the Viaticum, see anything. The tutor, wearied with watching, had left the room, and fallen asleep on his bed. He too hears the sound of bells; but he too sees nothing. To the third vision that St. Stanislas beheld on his sick-bed no other eyes and ears than his are admitted. This is to my mind the most beautiful passage in Mme. Szczucka's story. The saint is lying near death. He is, as it were, enfolded in the serene atmosphere of a Polish autumn in his native meadows. We may observe that the author frequently interweaves this Slavonic touch of Nature into the psychology of her saint.

He felt light as gossamer, fain to float hence at the slightest breath. As one who is about to embark gazes lovingly on friends and intimates, listens to their talk, but with a soul that is already on the seas, a stranger to the cares and troubles which up to this moment he had shared: so now Stanislas felt that he was more in the world beyond than on the earth. At moments he grew weaker, and through the rushing sound which filled his ears the voices of the doctors sounded to him like the faint buzzing of gnats, till they died entirely away. Then it seemed to him that he was slowly floating to an unseen shore, and when, a moment later, the wrangling voices returned, he recognized with grief that he was still upon this earth. His soul thirsted for the joyous moment of his flight.... Oh, to be taken, to be delivered, to go hence! He turned his face to the wall, his gaze fixed on its gray, impenetrable stone, and saw with stupefaction that the wall was trembling, changing into a many-coloured, translucent rainbow. Instead of wall and ceiling a shining rainbow now hung there like a many-coloured bridge of precious stones. He lifted his enraptured eyes and saw that in the midst of the rainbow there was a spot of light, as though the sun were pouring its rays through the melting colours. He gazed at that golden spot, with

instinctive consciousness that it held a glad, enchanting secret. . . . The light drew near, glowed and grew. It rose as the sun rises at dawn. To the ecstatic eyes of the boy the mysterious, golden orb parted as it were into two suns. Out of their radiant light the features of a face looked forth. These quivered, wavering gracefully like a flower on a slender stalk. He saw the deep, grave eyes, the sweetness of a mother's face. It was Mary. . . . That sweetest of faces bent down over him, smiling, and she laid the other golden orb upon his bed, close to the heart that throbbed for joy. The precious thing she had laid down trembled like the sun reflected in cut crystal, changed, sparkled. It was the white Host encircled by rays of light. No, not the Host; it was a snow-white Lamb. No, not a Lamb; it was a smiling Child. A rapture of prayer transported his soul. His soul swooned for joy. But the golden sun soared upwards from the bed, floated into distance, rejoined Mary. The light slowly melted into the rainbow; the rainbow departed, growing ever fainter, and now the gray wall shone through it once more.

St. Stanislas' struggles to enter the Society of Jesus are condensed into one fruitless interview with Cardinal Commendone, here represented as an extremely worldly personage. Then Paul finds on the supper-table his brother's letter, telling him he has fled. The letter is worded in simple and affectionate language that well coincides not only with the author's whole conception of the character of St. Stanislas, but with that character as we know it from the saint's history. Here again Mme. Szczucka brings out her favourite point of love as the basis of St. Stanislas' nature: for in this letter, which bids farewell for ever to his home, he sends a special word of affection to the serfs on his father's estate. The pursuit begins. Doubtless to heighten its drama, the disproved episode of the tutor and brother consulting a witch is told at some length, with accessories of smoke rising from the caldron, a medium and other properties of the sort. As in the authentic history of St. Stanislas, Paul overtakes the fugitive, and does not recognize him; and a pleasing element is introduced into the story when the saint at the sight of Paul pauses, finching at the thought of letting the brother he loves go for ever from his sight. With this scene the second part of the book closes.

The third part is played out in the noviciate at Rome under the heading *On the Threshold*. It opens with an attrac-

tive picture of the reception of St. Stanislas by St. Francis Borgia. The older saint is admirably drawn. He is depicted, poring in his study over the maps of the period; the commander planning where to send his spiritual army. He is the man of affairs who would more willingly have laid down his rank and offices of worldly state to immerse himself in contemplation of heavenly things and in the music he loved—it will be remembered that St. Francis Borgia was an accomplished musician—than to have become what he now is, the head of a great organization. Upon this scene enters St. Stanislas with his travelling companions. At the sight of the young saint's fresh enthusiasm and the purity of his looks the elder man sighs for thirty years of his life to roll backwards, and longs that he too were a boy entering the peace of the noviciate. But to make a story out of the life of a Jesuit novice, especially in the case of St. Stanislas, is an impossible undertaking; and our author cannot be blamed if this section of her book degenerates into what we may call a colloquial narration of St. Stanislas' history. With the exception of her brief excursion to St. Stanislas' Polish home, whence amidst the noise and clatter of the family castle Paul and Bilinski set forth to capture the runaway and bring him back to Poland, the author can do little more than represent St. Stanislas working in the kitchen and—unlike Father Martindale's conception of the saint when employed in the same menial tasks at Dillingen—looking upon it as an amusing joke, and highly tickled at the thought of what his father's majordomo would say if he could see him now; receiving from mutual friends the news of his father's fury; entreating Our Lady to call him to herself; and finally passing in ecstasy to Heaven. All this Mme. Szczucka carries out on the broad lines of St. Stanislas' biography, introducing the somewhat quaint feature of one of the older Jesuit fathers watching with suspicion the saint's fervour, and expressing the opinion that the "little Pole" is a queer specimen. What strikes the reader as the chief fault of this, the most difficult and the least successful division of the story, is that the saint is here altogether too childish. The author seems to forget that he is now a boy approaching the age of eighteen, and a boy who had signally proved his manhood in experiences over which no mere child could have risen superior. Even allowing for the naivety and emotional temperament of the Pole, Mme. Szczucka's novice is too crudely young—we had almost said babyish—to be convincing. We may remark that, with the exception

of the one childish incident of St. Stanislas' last days which has come down to us and which may very well be a pious excrescence of his biographers, that of the letter written to Our Lady, which plays only too appositely into Mme. Szczucka's picture, and of which she makes ample use, we have no evidence whatever that St. Stanislas was in reality immature for his years.

We have already noticed that Mme. Szczucka all through her story emphasizes the human affections of St. Stanislas' character. Writing this book as she does for her compatriots, she will not consent to leave aside the saint's love for the country among whose patron saints he was one day to stand. Lasocki, coming straight to Rome from Poland, brings Stanislas a furious letter from his father. Talk with one who had so lately been in those familiar scenes wrenches the saint's thoughts back to his home. He tries to fix his mind on his spiritual meditation. He cannot, for he yearns for his mother's face. He is overpowered with homesickness for the snow-covered plains of his Mazovian home, for the forests where as a child he had watched the squirrels. He sees in his mental vision the figure of his brother, alone in his sledge, no longer rushing like the wind as he did of old, but looking in vain for one who will never ride at his side again. "He felt that he could never forget his country; that he could never cease to love her and to yearn for her." Then his sorrow rolls from him like a dream. For he tells himself that perhaps God will not suffer him to linger long upon this earth, an exile from his country; and that once in Paradise he will aid his nation by interceding for her with the Queen of Heaven. Both from a psychological and artistic point of view, all this passage seems to me admirable. Not only is the love of country profoundly rooted in the Polish heart; but furthermore, in the light of the miraculous deliverance of Poland through the prayers of St. Stanislas from Turkish invasion and other national disasters in the seventeenth century, we may well believe with St. Stanislas' countrywoman that what he loved in Heaven he had no less loved on earth.

To sum up: if we cannot regard Mme. Szczucka's treatment of her exceedingly exacting theme as an unqualified success, it must be acknowledged that her success is greater than her failure. It is to be hoped that her example will encourage other Catholic writers to follow her footsteps into the rich, and insufficiently worked, field of popularizing the lives of the saints in fiction.

M. GARDNER.

SCAPULARS

II.

IN the year 1895 the Carmelite Order obtained from the Congregation of Rites a "confirmatio cultus" in the case of Blessed Jane of Toulouse who is alleged to have been a contemporary of St. Simon Stock. Unfortunately when in 1510 a general chapter of the Order, held at Naples, decided to petition for her beatification, the proceedings were arrested by the fact that a volume of important documents was found to have been stolen or lost. Three and a half centuries later the cause was resumed at the instance of the Carmelite nuns of Toulouse and a certain Abbé Baurens de Molinier was named postulator. This worthy ecclesiastic, in the absence of better information, submitted an account of Jane's career which "bears no resemblance whatever to certain genuine records still extant of which he had no knowledge." "To call her 'professed Carmelite nun'," adds Father Zimmerman, "and that on the authority of Alegre de Casanate, is even more extravagant than to consider her a Tertiary." The desired "confirmatio cultus" was, however, conceded, and shortly afterwards the Congregation of Rites approved a set of Breviary lessons for the feast of Blessed Jane, in which the following passage occurs:

She admitted into the pious Confraternity of the Scapular, which only a short time before had been miraculously instituted, several thousand persons whom she arrayed against the assaults of the heretics and Jews like a well ordained army. She also spread and fostered the rule of life of Tertiaries of the Carmelite Order with such excellent results that she came to be considered the foundress of that institution.¹

As Blessed Jane is said to have died in 1286, this postulates an extremely early date for the enrolment of these "several thousand persons." Father Zimmerman frankly considers it "regrettable that such statements should be invested with the authority of the Sacred Congregation, for there is really no foundation for them." The fact is, he

¹ I borrow all this from Father Zimmerman's article in the "Irish Ecclesiastical Record," March, 1904, p. 218.

states, that "the Third Order of Carmelites was only instituted in 1452, and the Second Order, for women, somewhat later still."

It seems obvious then, that the traditional account of the early propagation of the Scapular devotion does not rest upon a very sound historical basis. For this or some other reason a good deal of stress has lately been laid upon a second line of defence which represents the use of Scapulars in our modern sense as being firmly established, at any rate, in the second half of the sixteenth century. The authority appealed to is a certain Giuseppe Falcone, a Carmelite, who died in 1597, and who in 1595 printed a chronicle of his Order at Piacenza. In this work apparently we may read how—

Cities, towns and hamlets crowded to receive this holy miniature habit (*habitino*). . . . At the present day it flourishes in Spain, and there is not a family there in which the habit of Carmel is not worn in order to enjoy the innumerable Carmelite indulgences. . . . The two daughters of King Philip of Spain, with all their maids of honour wear the habit of Our Lady of Mount Carmel in a shape which is no shorter or narrower than that of the Fathers themselves. It was given them by the Very Rev. Father General, John Baptist de Rubeis, with his own hand. Does it not seem that the whole of Spain, with Portugal also, is a huge Carmelite convent? All this class of people want to be invested, as it [the Scapular] is a powerful protection against maladies of soul and body. Throughout the whole of Spain Carmelite houses abound and there are innumerable Carmelite confraternities.¹

Now I must confess that a certain note of exaggeration seems to me to be discernible in all this. It is likely enough that in the last years of the sixteenth century the Carmelite confraternities began to be popularized, and that in connection with these the tiny brown scapular such as we know it came into use as a badge of membership. A Carmelite breviary of 1585 and an edition of the Constitutions of the Order printed in 1586 apparently contain woodcuts re-

¹ I have not had access to Father Wessel's article in the "Analecta Ordinis Carmelitarum"; but these more significant passages are copied in "Etudes Carmelitaines historiques et critiques," 1911, pp. 150-152.

presenting Our Lady in the act of delivering a string-scapular, if I may so describe it, to St. Simon Stock.¹ But it is admitted by Father Wessels, who first called attention to the above-cited passages of Falcone, that "we find nothing of the history of the Scapulars, or even of the existence of this devotion in Spain during the sixteenth century." Nevertheless, it was then that St. Teresa lived "who wrote so much about the ascetic life and yet made no mention of the Scapular devotion."² Moreover, the statement that the *infantas* of Spain with all their ladies-in-waiting wore Scapulars which were no smaller than those of the Carmelite Fathers themselves ("portano l'habito della Madonna del Carmino, largo e longo come quello delli Padri di detto Ordine") seems to point clearly to a stage of development quite different from that which obtains to-day. It is rather significant that Father Magennis, while professing (p. 203) to quote this passage from Falcone, omits the clause just cited without giving any indication that something has been left out. Though this was the age of farthingales, trunk-hose and generally of bunched garments, I find it very hard to believe that the two royal princesses of Spain with all their ladies could have persistently gone about swathed in such a livery, even if it were no bigger than the night-scapular of the Fathers. It is much easier to suppose that Falcone shared the persuasion, unfortunately very common in his day, that any sort of exaggeration was permissible which seemed to the writer to make for edification. In my judgment it would require several such testimonies, and from outside sources, before we could safely consider that the Scapular devotion was, as Father Magennis states, "universal in Spain, Italy and Sicily during the sixteenth century."³

But let us turn now to the writings of Erasmus who, as I have previously remarked, might have been expected to take a rather special interest in the Scapular for lay folk if he had known of it. In 1506 he paid his first visit to Italy, and there at Bologna an incident is said to have occurred to which he gives great prominence, though some of his biographers are unkind enough to suggest that he

¹ My authority for this statement is Father Hilgers in his book "Die Ablässe" (1916), Vol. II, p. 154.

² This passage is quoted by Father Magennis, "The Scapular and some Critics," p. 203.

³ "The Scapular and some Critics," p. 109, note.

invented the whole story. Erasmus, in 1487, at the age of 21, had entered religious life, becoming an Augustinian Canon Regular in the monastery of Steyn, near Gouda, in Holland. It is quite plain that either he had never had any vocation or that at an early date he had utterly lost the religious spirit. Restraint of any kind became intolerable to him. Under pretext of pursuing his studies or rendering service to the cause of learning, he found means of freeing himself almost entirely from any dependence on his proper superiors. He eventually obtained a dispensation from the Pope Julius II., and again in fuller form from Leo X. in 1517, which practically released him from all religious obligations, and left him free to accept benefices so that he could lead the life of a secular priest, without wearing the habit of his order. But even before these briefs had been obtained the famous humanist seems to have persuaded himself that he, as a young and innocent lad, had been entrapped into the religious life by false representations. Both directly and indirectly he many times recurs to the subject in his writings and adopts the pose of one who had, to all intents and purposes, been kidnapped against his will. In two long documents especially he has left on record an apologia for what opponents no doubt represented as his "apostasy" from his monastic obligations. One of these is unquestionably a serious letter, addressed to his Prior, Servatius of Steyn.¹ The other is a much controverted effusion, which purports to be an appeal directed by Erasmus to one Grummius, a papal secretary, but which affects to discuss not his own hard case, but that of a certain "Florentius," though the story told is evidently a very much decorated version of the grievances of Erasmus himself. This latter document may have been merely a literary *jeu d'esprit*, intended to satirize the methods followed in recruiting religious vocations, or it may have been an adaptation for the public eye of a petition now lost which the scholar actually presented in his own name.² It contains so many flagrant misrepresentations that Erasmus might well have been a little shy about letting the world know that he had obtained the dispensation for himself on such grounds. But, be this as

¹ Erasmus himself never included this in his collections of letters; but there can be no doubt of its genuineness.

² Dr. Mangan tells us in his Preface that Cardinal Ehrle, after careful search in the Vatican Archives, felt able to assure him that no such person as Lambert Grummius, Papal Secretary, ever existed.

it may, the famous scholar and former Augustinian Canon, writing to the Prior of Steyn, says in his own excuse:

It now remains for me to satisfy you about my dress. Having formerly used the ordinary habit of the (Augustinian) Canons, when I was at Louvain, I obtained leave from the Bishop of Utrecht to wear without scruple a linen scapular in place of the full linen rochet (*ut uterer scapulari lineo pro veste linea integra*), and a black hood instead of a black cloak, this being the custom in Paris. When, however, I went to Italy, and everywhere saw that the Canons wore a black habit with the scapular, in order not to give offence by the novelty of my attire, I also began to adopt a black habit with the scapular. Afterwards a pestilence broke out at Bologna, where it is the custom for those who look after the plague-stricken to wear a strip of white linen hanging from the shoulder and to keep out of the way of their fellow men. Consequently, one day when I was going to see a learned friend, some rough fellows drew their swords and would have set on me, if a lady had not told them that I was an ecclesiastic. Another day as I was going to pay my respects to the sons of the Treasurer a crowd gathered round with sticks and called me all sorts of ugly names. Accordingly, acting on good advice, I kept my scapular out of sight and obtained permission from Pope Julius II. to wear the religious habit or not, as I might think fit, provided only that I dressed as a priest, and if there had previously been anything culpable on my part in this matter, he condoned it all by his letters. In Italy, therefore, I continued to dress as an ordinary priest, that I might not scandalize anyone by fresh changes.

On going back to England I intended to use my ordinary religious habit, and having sent for a friend of the highest reputation both for life and learning, I showed him the attire I meant to wear, and asked him whether it would be suitable in England. He said yes, and I went out in it, but was warned forthwith by other friends that such a dress could not be tolerated in England, and that I had better cover it up. I covered it up, but since it cannot be so hidden that it will not sometimes peep out and set people wondering (*et quo-*

niam non potest ita celari quin aliquando deprehensus scandalum pariat), I have locked it up in a chest and up to the present have availed myself of the licence formerly given me by the Pope. The pontifical decrees excommunicate him who lays aside the habit of his Order in order to mingle more freely with people of the world. In my case I was compelled to put it away in Italy to save myself from being killed, and compelled also to abandon it in England because it could not be tolerated there, though I should have much preferred to wear it. To put it on again now would beget more scandal than was caused by the original change.¹

In the letter to "Grummius," in which Erasmus recounts the same incident at Bologna, he describes the habit worn not as a "scapulare," but as a "togula linea supra vestes," and a little further on, as a "linteolum pensile," a hanging strip of linen. Though the word "scapulare" is not here used, we may presumably equate the three. For the understanding of all this it is important to remember that although the habit of the Augustinian Canons Regular must have varied in a most extraordinary way—even in such works as those of Bonanni (1706) and Hélyot (1721) we find a good score of entirely different costumes assigned to them—still the most distinctive element in their attire seems to have been the white linen surplice or rochet, which is hardly ever wanting. It is retained even in the habit of the Canonesses who claim descent from the same rule, notably in that of the Canonesses Regular of the Lateran. It would be an endless and well-nigh impossible task to attempt to trace out the developments from some common ancestral type. I will only permit myself two observations—first that the linen rochet does sometimes seem to have taken the form of a scapular, and secondly that there was a tendency at work in virtue of which the scapular, at any rate by the beginning of the eighteenth century, had degenerated in extreme cases into little more than two white streamers hanging before and behind. I must leave it to our illustrations to make this clear.

Erasmus, as he tells us, wore "a scapular of linen" instead of the full linen rochet or surplice, but seeing that he also

¹ This letter has been included in P. S. Allen's "Selections from Erasmus" (1918), p. 62. Dr. Allen in his critical edition of the Letters numbers it 296.

calls it "togula" (? a little shirt), and since it evidently attracted attention at Bologna, and was apparently capable of being mistaken for the scarves displayed by way of warning from the shoulders of those who served the plague-stricken, it cannot have been particularly small. Moreover, from his experience in England we learn that it was not always possible to hide it successfully. It might be covered by a cloak, but it was apt to show conspicuously at unguarded moments. Of course this vesture must not for a moment be confounded with the brown Scapular for the laity such as came to be adopted in the Carmelite confraternities of the seventeenth century. Erasmus' "togula" was apparently a fully sanctioned substitute for the full length scapular or surplice worn by his fellow Canons. As long as he retained that, he was in no danger of being charged with apostasy from the Order; but when he laid it aside, even Erasmus' conscience, which was not too sensitive, became uneasy.

The fact was that some extremely strict views regarding the laying aside of the habit were entertained by mediæval theologians. Luther, of course, exaggerates preposterously when he pretends that he and his contemporaries were taught that it was a mortal sin for a monk even to leave his cell without his scapular.¹ But Erasmus could have cited good authority for his sarcastic statement that it was accounted an "horrendum facinus" (an atrocious crime) in a Dominican or a Franciscan to show himself out of doors in any other dress than his habit.² He himself argues that this meticulous insistence upon a point of costume is absurd, and that it ought not to apply to the Augustinian Canons, because they are not proper monks and because the rochet, which for them took the place of the scapular, was really an episcopal ornament. But one thing which stands out clearly in Erasmus' references to the subject is that this matter of religious dress was a very sore point with him, and that he was keenly on the look out for anything which would make the stress laid upon the wearing of the habit to appear ridiculous. Nothing would have suited his purpose better, if only he had known of it, than the scapular for the laity, with the promise of salvation annexed and its supposed

¹ See Grisar's "Luther," Eng. Trans. Vol. IV., p. 94.

² This is mentioned by him in the letter to Grummius, where he discusses the matter at length. See Mangan, "Erasmus," Vol. I., p. 22.

sabbatine indulgence. But he evidently did not know of it, although the Carmelite historian, Arnold Bostius, was one of his correspondents in early life. Consequently Erasmus falls back upon the virtue attributed to the wearing of the Franciscan and Dominican habit, which had been a favourite subject of satire ever since the days of Wyclif, or even earlier.

At the risk of digression it will be well here to say a word or two regarding the persuasion that the religious habit was a protection against hell fire. It existed certainly before the coming of the friars, Helinandus, the Cistercian Abbot of Froidmont, who himself died about 1229, records in his Chronicle under the year 1184 the story of a certain Knight who, being at death's door, sent for the Abbot of a neighbouring monastery. The Abbot advised him to say goodbye to the world and to put on the monastic cowl, but afterwards a doubt occurred to him, and he said to himself "what good can the religious habit do, when assumed like this by a man on his death-bed?" Thereupon, we are told, he heard a voice which said "It will avail him much. Be it known to thee that in his case and in that of any other man who dies in the Cistercian Order, the devil has no power over him until God's sentence be spoken."¹ How early and under what circumstances the same belief became popularly associated with the wearing of the habit of the Franciscans, I am unable to say, but the charge of encouraging it was very widely laid at their door. It is nearly always the Friars Minor who are named in this connection.

Isti fratres predicant per villas et per forum,
Quod si mortem gustet quis in habitu Minorum,
Non intrabit postea locum tormentorum,
Sed statim perducitur ad regna cœlorum.²

So again in the lampoon which passes under the name of "Jack Upland," and which seems to have been written in the year 1402, though the Franciscans are not expressly mentioned, we read: "Why make ye men believe that he that is buried in your habit shall never come in hel?"³ But the answer made on behalf of the friars by one who called

¹ Migne, P.L. Vol. 212, p. 1074.

² "Political Poems" (Rolls Series), I., p. 256. The substance is that the Franciscans proclaim everywhere that if a man die in the habit of a Friar Minor he will never enter the place of torments but go straight to heaven.

³ *Ib.* II., p. 21.

himself Daw Topias is particularly worthy of notice. I modify the spelling.

And thou sayst, Jack, that we men enformen
That our holy habit should helpen men from hell,
And namely those that be buried therein;
And Christ's clothes did not so, ne none of the apostles.
Jack, that friar was over lewid (ignorant) that learned thee this lesson
Or on thy fickle phantasie thou feignest this fable.
For Austins nor Preachers propound no such points;
Whether the Carmes of their copes maintain such an error
Or whether St. Francis hath gotten to his habit
That virtue by his grace, witterly (truly) men ne wote.¹

I say that this passage is worth notice; first, because the writer speaks, not of the Carmelites' *Scapular*, but of their "copes" (*i.e.*, the white cloaks, in virtue of which they were called Whitefriars); but secondly because it seems highly probable that the author was himself a Carmelite. The only manuscript known to contain this piece tells us that "Friar Daw Topias" was named John Walsingham, and we know that there was a John Walsingham, a Carmelite, who was a professor of Holy Scripture, and who in 1428 took part in the trial of Margaret, the wife of William Baxter Wright, for heresy, before the court of the Bishop of Norwich.² It is certainly interesting to find this distinguished Carmelite qualifying as an "error" the statement that their habit "helped men from hell."

But let us now return to Erasmus. Not once, but many times, the famous humanist comes back to the question, and satirizes the absurdity of regarding the Franciscan habit as a pledge of salvation. Writing to the Franciscan, Juan Gacho, to protest against the attacks which the Friars Minor had been making on him, Erasmus remarks:

But it is alleged that in my writings I castigate those who, while leading a dissolute life, persuade themselves that they will be safe from the claws of the devil if, when they are borne to the grave they are clothed in the Franciscan habit. Well, if the abuse does not exist, I have wasted my breath; but if it is a fact, established by innumerable examples, that this superstition is not only prevalent among crowds of simple folk, but is encouraged and fostered by the members of your Order,

¹ "Political Poems," II., p. 82.

² See "Monumenta Historica Carmelitana" (1907), p. 394.

I would say that no one has more to gain by a thorough ventilation of the matter than scholars like yourself. It is these things which bring you into discredit with learned, sincere and really devout men, however much they may contribute to your pecuniary advantage.¹

Somewhat later, writing to Utenhove, Erasmus makes fun of the indignation shown by the Friars because he had denounced those who promise heaven to all who are buried in a Franciscan habit, and he pretends that St. Francis himself had appeared to him in a vision to thank him for the service he had rendered the Order in exposing such abuses.² So in the letter to Grummius he holds the same superstition up to ridicule in this extreme form: "the Franciscan frock thrown over a man even after he is dead releases him from hell." Further, he makes reference to some similar belief that the Dominican cloak brings prosperity to a whole household, and if worn by children in accordance with a vow made by their mother, protects them from illness and any dangerous accident.³ But it is, of course, in the Colloquies, notably in the "Exequiæ Seraphicæ," and in the "Funus," that the satirist gives fullest rein to his mordant humour. But there can be no need to quote further. I would only urge that this matter of monastic dress, and the importance—in his view quite absurdly—attached to it is a point to which Erasmus comes back again and again.

For example, in the "Ichthyophagia" we read: "If any one sees a Franciscan with a girdle which has no knots, or an Augustinian girt with a woollen one instead of a leather belt, or a Carmelite without a girdle at all . . . will he not set the whole town in an uproar?" So again in the "Ptochoplousioi" he says: "There are some of you who make it their boast that their habits were divinely chosen by the Holy Virgin Mother . . . Such stories are mere dreams . . . Some despair of being able to recover from a fit of sickness unless they be wrapped up in a Dominican habit, nay, nor won't be buried but in a Franciscan's frock." In the Colloquy called "Naufragium" (Shipwreck) he caricatures the appeals made by the despairing passengers to their different patron saints; and concerning a Dominican friar who was on board, he remarks: "he would have swum

¹ I quote this from the edition of Erasmus' letters printed at London in 1642, p. 1182.

² *Ib.* p. 1494.

³ *Ib.* p. 1292.

better if he had thrown off his sanctified cowl, but if that had been cast aside, how could Catherine of Siena have known him?" Lastly, in the "*Gerontologia*," we have an account of the career of Pampirus, who passed through many phases of monastic life and wore many different habits. For example, Pampirus tells us that in Ireland he became a Canon Regular "of the type that wear linen outwards and woollen next the skin." This was Erasmus' own Order. But while the satirist everywhere, and more particularly in his "*Peregrinatio religionis ergo*," ridicules practices of devotion, relics, pilgrimages and their pilgrims' signs, exorcisms, forms of blessing, etc., we do not hear one word of the Carmelite lay Scapular which is supposed to have had its origin in England, and to have been already conferred on thousands of applicants in France and Italy more than two centuries before his time. We have some mocking word about almost all other objects of devotion. For example, in the Colloquy "*Exorcismus*," we read: "He had in his wallet a little wax mould, which is usually consecrated every year by the Pope, and which is commonly called an '*Agnus Dei*.' This was the kind of weapon which people formerly armed themselves with against evil spirits, before the Franciscan cowl proved to be of such deadly efficacy." I do not think that it is too much to say that the silence of Erasmus is a weighty argument against the theory that the Carmelite Scapular for the laity was in familiar use during the first half of the sixteenth century.

But it is not only Erasmus who is silent. Sebastian Brant, in his "*Narrenschiff*" (*Ship of Fools*), together with the Latin, French and English translations and adaptations¹ exhibits the same remarkable self-control in abstaining from this tempting field of satire. So too does Luther, in his *Table-Talk* and correspondence, so does John Foxe in his "*Acts and Monuments*," and so apparently does Rabelais in "*Pantagruel*." What is a still better test, the voluminous and very careful Index to the publications of the Parker Society (more than 50 volumes) which include much of the most virulent controversial matter published in the course of the sixteenth century does not supply a single allusion

* Father A. Pompen, O.F.M., in his masterly work "*The English Versions of the Ship of Fools*," has for the first time cleared up the relations of these different texts. Barclay in his version does actually use the word Scapular; "Hange up the scapler, the amys, cowle and frocke" (Jamieson, II., p. 324), as also does Daw Topias a century earlier, but the context shows plainly in both cases that the writer is thinking only of that monastic scapular which forms part of the full religious habit.

to the Scapular in the sense in which we are speaking of it here.¹ On the other hand (under "Friars") a number of references will be found to "burial in their coats and cowls which they sold for that purpose," and under other headings we are directed to passages which denounce the use of beads, Agnus Deis, relics, the Salve Regina and most other practices of devotion which we know to have existed before the Reformation. Equally striking is the fact that while among the incunabula and publications of the early sixteenth century, now so carefully catalogued both in England and abroad, we find many books about the Rosary; not a single little volume of this period has yet, to my knowledge, been produced or cited which exhorts the faithful to be invested in the Scapular or gives information concerning the Carmelite confraternities connected with it.

Another significant indication pointing to the same conclusion may be found, I think, in the terms and in the administration of the English penal laws, against Catholics. Elizabeth's Parliament, 1571, enacted that any person

bringing into this realm any token or tokens, thing or things, called by the name of Agnus Dei, or any crosses, pictures, beads or such like vain and superstitious things, and especially such as are hallowed by the same Bishop of Rome, or by others having power or pretending to have power from him and his said see, shall incur into the danger, penalties, pains and forfeitures provided by the Statute of Præmunire, etc.

There were plenty of apostate spies in the service of the Government who were intimately familiar with the devotional practices of Italy, France and Spain. If Scapulars had at that date been familiar objects of Catholic piety, I make little doubt that they would have been explicitly mentioned in the statute. But not only is there no direct reference to them in the Act, but so far as my slight acquaintance with the State papers of the period enables me to speak, one never comes across any mention of a Scapular in the reports of the raids and searchings to which recusants were then subjected. Agnus Dei's are spoken of not unfrequently, as also "grains," and crosses and beads and Catholic books.

¹ There is one reference in the Index under the heading "Scapular," but it only guides us to a footnote by the modern editor who disapproves of Scapular indulgences.

So, too, we read how in August, 1586, "on Thursday night they found in one Mr. Waferer's house in Chauncerie lane iii spriggs of palme with crosses bound in them."¹ Similarly in April, 1591, a spy supplies "a certen and infallible rule to knowe a reconciled papist. Whosoever refuses to go to Church, weareth crucifixes, an Agnus Dei or grana benedicta, is a reconciled papist, for he is not admitted to have anie of these until he be so reconciled."² The prayer books of the time seem also unfamiliar with the Scapular.

Finally I am tempted to urge that if the devotion, as alleged, had really obtained a great vogue in Italy or Spain during the sixteenth century, it ought to be an easy thing to produce evidence of this from the sermons of Carmelite preachers which were printed at that date. It is possible that this evidence exists, but in spite of the controversy which has long been carried on, nothing satisfactory has yet been made public. The more Father Falcone assures us that Spain and Portugal formed one huge Carmelite convent, the more difficult it is to understand why the proofs of the rapid extension of the Scapular devotion do not lie on the surface. Let me add that all the other Scapulars for the laity seem to be later in date, and that so far as I can understand there seems to be no attempt to assign them to any earlier period than the seventeenth century.

HERBERT THURSTON.

NOTE.—THE SCAPULAR AMONG THE CANONS REGULAR.

The pictures opposite are meant to illustrate the various phases through which a religious vesture may pass when its original utilitarian purpose has been forgotten and it is retained merely as a survival or emblem of something which tradition holds worthy of respect. The archiepiscopal pallium forms perhaps the most conspicuous example of the process we have in mind. It is now, and has been for many centuries past, a mere ribbon of lamb's wool arranged so as to form a sort of collar, but it may almost certainly be identified in its origin with the voluminous and richly embroidered *toga picta* which was worn on state occasions by the Roman Consuls. The ordinary stole of bishops, priests and deacons has quite probably a similar history though it is not quite so easy to trace it. But the transformation, not to say the degeneration, of the scapular, can be followed out in some detail by any one who will take the trouble to study the religious costumes of the Canons Regular as they are reproduced in the "Catalogo degli Ordini Religiosi" of

¹ State Papers Domestic Elizabeth. Vol. 192, No. 35.

² *Ib.* Vol. 288, No. 126, b.



I.



II.



III.



IV.

Father Bonanni, S.J., (Rome 1706) or in the "Histoire des Ordres Monastiques, Religieux et Militaires" of Father Hélyot (Paris 1714). We can by no means be sure that the form of scapular worn by Erasmus at Steyn is to be identified with any of these, but the pictures provided by these authors enable us to understand how the rochet distinctive of the Canons may have been called by him both "togula" and "scapulare," and may conceivably have been mistaken for a strip of linen hanging from the shoulder. I have not here attempted to give any picture of the rochet which, in spite of great varieties of usage, seems to have been retained more or less in its primitive form by many communities of Regular Canons. The rochet was simply a linen surplice with tight sleeves, and we find apparently the Italian Regular Canons known as "De Silva Lacus" wearing a woollen (white or grey) scapular *over* the rochet. But Fig. I. which depicts the garb of a Canon Regular of Val des Ecoliers in Champagne (diocese of Langres) shows us apparently a linen (?) scapular worn over a tunic of white wool without any rochet. It seems however that in the summer season both in church and in the streets they wore a surplice over both. Fig. II. is a picture of a Canon Regular of Roncevalles in Navarre. The linen rochet is here transformed into a scapular of relatively diminutive size which bears a considerable external resemblance to an archbishop's pallium. But the most remarkable change of all is that exhibited by Figs. III. and IV. Fig. III. represents a Canon Regular of Saint-Sauveur in the French diocese of Toul, a foundation only made at the beginning of the 17th century by St. Peter Fourier, while Fig. IV. shows us the dress, worn—so I understand—to this day, by sundry communities of the Canons Regular in Germany and Austria. In both cases this banderole, reduced to little more than a strip of linen, can clearly be seen by the tiny white strings round the neck which connect the streamer in front with that which hangs behind, to be neither more nor less than an attenuated linen scapular. Unfortunately I have access to no source of information which would enable us with any confidence to decide at what precise period these changes came about. If evidence were available it would be interesting to try to find out whether this degeneration in the religious habit preceded or followed the common acceptance among the laity of the ordinary string scapular with which we are most familiar.

H.T.

MISCELLANEA

I. CRITICAL AND HISTORICAL NOTES

PROTESTANT VINDICATION OF MARY TUDOR.

ONE of the commonest of Anglican controversial "points" against Catholics has been the acceptance by Queen Mary of the title, a *damnosa haereditas* indeed, of "supreme head" of the Church, legally forced upon her by laws she could not without vexatious delays get constitutionally repealed. (And what an outcry of despotical illegality these same critics would have raised, had Mary overridden the laws like her father or her sister!) We find this charge already brought by Jewel. In his controversy with Cole, he says: "and if her grace had continued to have entitled herself the supreme head of the church of England, as she did a great while after her first entry, and that (as it is to be thought) without burden of her conscience. . . ." (*Works*, Parker Soc., vol. i., p. 61.) It is then a great satisfaction to find this stale calumny refuted by a fair-minded Anglican, Professor J. A. Muller, who holds the chair of Church History in the Episcopal Theological College at Cambridge, Massachusetts, in his scholarly monograph upon Bishop Gardiner, recently reviewed (December) in these pages. "Mary's dearest desire was reunion with Rome; and Cardinal Pole, created Legate to England by Pope Julius III., urged her by letter to proceed to it at once. Mary was not unaware of the opposition this would encounter in her Council, hence her messages to the Pope, asking remission of ecclesiastical censures against England, were, it seems, kept secret even from Gardiner" (*Stephen Gardiner and the Tudor Reaction*, p. 223).

Well-informed as he was, and shrewd as was his judgment, Pole himself may have failed to see the greatness of the difficulty, the need for preparing the ground. Indeed Queen Mary "told Commendone, and ordered him to inform the Pope and the Cardinal (Pole), that it was her most anxious wish to see her kingdom reconciled with the Holy See, that for this purpose she meant to procure the repeal of all laws touching on the doctrine and discipline of the Catholic Church, but on the other hand she hoped to experience no obstacle on the Pope's part or that of her kinsman, for the success of the undertaking required temper and prudence, she must respect the prejudices of her subjects, and carefully conceal the trace of any correspondence between herself and the Court of Rome" (Martin Haile, *Life of Reginald Pole*, 1910, p. 386, citing Pallavicino, ii., p. 397).

Not merely did Mary loathe the absurd and impious title, but she had taken measures, to the extent of her power, to frustrate

its efficacy, and to avoid the contamination of the yet unhealed schism. Professor Muller's testimony is explicit and detailed, and it furnishes a sufficient apologia for the queen. Indeed it seems singularly mean to taunt her with the existence of laws she was known to have hated, simply because it was not in her power to abolish them forthwith by the royal prerogative, when they (who owe their position to the violent undoing of her work) denounce this very use of the royal prerogative as intolerable tyranny on the part of James II. Professor Muller tells us: "Some weeks before the Coronation Mary had written to Cardinal Pole, asking absolution for herself and Gardiner, that the ceremony might be valid; she had made a secret protestation against the title of Supreme Head which she was compelled to accept at her crowning; she had the words 'just and licit' inserted before the word 'laws' in her oath to obey them, thus excluding those laws on religion which she regarded as void; and she had obtained the oil with which Gardiner anointed her from the Bishop of Arras, fearing that oil blest in schismatical England would be inefficacious" (*op. cit.*, p. 234; further details may be found in Martin Haile's *Life of Reginald Pole*, especially chapters xix. and xx). It is not easy to see what more Mary could have done, under the circumstances, to preclude a charge so extravagantly unjust and unreasonable.

One naturally hesitates to touch without necessity upon the tragic Fires of Smithfield. To a Catholic, cognizant of the opinion of the time, they cause deep regret but not surprise: indeed the victims themselves would have been amazed beyond words at the sentiments of an age that blandly regards doctrine as unimportant! The case is surely altered, however, when we find Protestant historians themselves demurring to the honours rendered to these victims and little regardful of their haloes.

The Marian martyrs and gospellers have been severely handled before now by Protestant writers, from Cobbett onwards, by Hurrell, Froude and Dr. S. R. Maitland among others. A further point of the first importance is now conceded by Cranmer's latest Protestant biographer, C. H. Smyth, in whose *Cranmer and the Protestant Reformation* (Camb. Univ. Press, 1926) we read: "The English Reformation in the first half of this century was not in any sense a popular movement. England was not even predominantly Protestant under Edward VI. Outside London and the two Universities the Reformation made very little headway, except in Kent and Essex, where, under alien influences, it progressed at such a violent pace that the death of Edward VI. left the whole country seething with Ana-baptists, Arians, Marcionists, Davigeorgians, heretics and sectaries of every description. It may be a comforting reflection for a Roman Catholic that at least two-thirds of the martyrs who were burnt by Queen Mary would almost undoubtedly, had Edward VI. survived, have been burnt

in the normal course by the Church of England. Joan Bocher—commonly known as Joan of Kent—had been the first, she would not have been the only victim. It is particularly noticeable that most of the martyrs under Mary came from the eastern counties" (p.3).

There can hardly be any doubt that the right course would have been to proceed against Cranmer and the rest as traitors. I have heard this opinion expressed by several eminent scholars. Had this been done, says Pole's Catholic biographer, they would have perished as unpitied as Northumberland. But it needed an altogether exceptional sagacity and foresight to see this at the time, a foresight hardly to be expected, much less demanded, of the queen whose extreme clemency had been rewarded by renewal of outrage and sacrilege. Moreover, it was counsellors like Paulet, Marquis of Winchester, who hastened to apostatize upon Elizabeth's accession, who now called most loudly for the rigour of the laws against heresy; and the high authority of the late Dr. Gairdner bears us out that "the very mildness of Mary's beginnings had encouraged both heresy and treason" (*Hist. Eng. Church in the Sixteenth Cent.*, p. 336). We may say therefore that Martin Haile is amply vindicated by non-Catholic scholarship in asserting that "Toleration was not what they sought, but domination and the destruction of their opponents, and heresy, outrage, and sedition went hand-in-hand in the vast majority of cases, while not a few professed fanatical doctrines which would have caused their conviction even under the lax code of Edward VI." (*Life of Reginald Pole*, 1910, pp. 486-7).

We can hardly be too grateful for the just-minded labour of those non-Catholic scholars who, since the throwing open of the State archives, have done yeoman service in demolishing the redoubts of anti-Catholic tradition, and surely we may well rejoice when the latest Protestant scholarship, having searched so thoroughly the available evidence, has gone so far as to relieve the memory of the much-maligned, ill-counselled, hard-bested Queen Mary from the odium of any culpable cruelty in the tragedies that happened in her reign, besides establishing her perfect loyalty to the Holy See, a loyalty put to a searching test by Paul IV., her freedom from anything like Gallican or Anglican tendencies, her true patriotism and the integrity of her motives in all she undertook. *Veritas temporis filia!*

H. E. G. ROPE.

THE HOMECROFT MOVEMENT.

THE Editor has asked me to write a short explanatory article on the Homecroft movement. Fortunately for my purpose the readers of THE MONTH have lately had their attention drawn to the subject of the cultivation of the land by recent articles and by the Editor's own frequent references. Mr.

Chesterton's book "The Outline of Sanity," provocative and amusing as everything from his pen, notwithstanding its evident intense conviction and earnestness, will have set many, besides Catholics, thinking and wondering. The three great political parties seem all of them at long last to have taken up the subject in real earnest, and have brought forward their different proposals. So that altogether the time is just ripe for setting forth a definite constructive scheme, and one that has actually been started, for tackling the great problem of getting the people, or a large proportion of them, back to the land, and checking the advancing tide of urbanization and industrialization.

The Homecroft movement, which may be said to have begun in this country with the formation of the National Homecroft Association in May last year, has set out with the definite intention of making home food-production, in the literal sense of the words, the centre of their efforts. Wherever there is a demand the Association will endeavour to provide the working man with a home in a garden, the garden of sufficient size to grow all the food he needs for himself and his family, furnished and laid out on a well thought out plan so as to give him every chance. At Cheltenham, which is the first, and may be taken as the model for other settlements, 10 acres have been purchased and divided into 25 plots, 2-5th of an acre each. The cottages, some of which have been started, are built according to a special design. A purchase rent of 16s. 3d. per week will provide a return of 5% on the capital, and after 25 years will make the occupier the owner of his house and land. As he has space enough, so he has time enough, though he be a wage-earner with only his evenings and week-ends. For he is helped with the work. The heavy digging is done for him by machinery. The crofts are all laid edge to edge, so that a motor-driven cultivator passes up the backs of all the gardens at once, leaving every man his potato land ready cultivated to his hand. Moreover the croft is "furnished" for food-production. Each one contains its own outhouses, rabbit-hutches, hen-run, goat-stable, etc.

A special feature of Homecrofting is that it surmounts the difficulty which confronts the usual housing scheme of reaching the low paid man who can't afford an increase of rent. By saving on his food bill the Homecrofter is able to pay more rent—the food garden enables him to keep a better roof over his head. The worst horrors of unemployment, too, the dread of which is a nightmare to so many, are unknown to him, for he does not depend on his wage for his food supply, the first necessity of all. The thralldom of wages is thus mitigated, which more than anything else has tended to emphasize the division between employers and employed, haves and have-nots, those who have all, and those who have nothing, to lose by revolution or disturbance of any kind. We have lately been hearing a lot about

a better spirit between the classes, and there has been an abundance of denunciation of the wickedness of class war. Some may think that a good deal of this is mere lip-service. But assuredly any measure which will have the effect of breaking down the sharply drawn distinction between master and man and bridging over the gulf between them should be welcomed by all who sincerely deplore the existing bitterness.

If Homecrofting is widely taken up it should go far to solve the hitherto insoluble problem of unemployment. Workers who grow their own food can afford, and may prefer, to work shorter time at their job, say six instead of eight hours, and thus would make room for the 25 % at present unemployed. This side of the question is specially dwelt on in a book recently published, "Unemployment: the gateway to a new life," the author of which, Mr. G. W. Mullins, seems to have thought out independently an industrial policy very closely resembling "Homecrofting."

The change of interest and occupation will supply to the Homecrofter that healthy and necessary element which the town worker so greatly lacks and the absence of which is probably the explanation of his fondness for sensational and frivolous amusements. The whole family can help and share in the interest and benefit of the outdoor work, thus fostering true home life by uniting all in a common object. The monotony and dullness of industrial work and the lack of satisfaction of the creative instinct, together with the unhealthy conditions of most indoor employment, are without doubt the cause of the physical and spiritual deterioration of our town workers, for which close contact with the processes of nature and the delight and interest of watching and tending plants are the best correctives.

The Homecroft plan originated quite independently of the various other projects which have been put forward in this country for getting the land cultivated, though of course it has much in common with them. The first inspiration came from America, and its originator was George H. Maxwell, whose ideas are set forth in "City Homes on Country Lanes," by E. Smythe. In England its pioneer has been Prof. J. W. Scott. His first advocacy of it was in the *Hibbert Journal*, 1924. A few months later the *Spectator* opened its columns to a discussion of the project, and under its auspices a fund was started to set it going. The necessary conditions were found to exist at Cheltenham; local enthusiasm, tenants of the right sort eager to avail themselves of the opportunity offered, 10 acres of land at the right distance from the town and on a main road served by busses. A daughter association has been formed which is in close touch with the central body, to do the actual administration and raising of funds, and this method will be followed elsewhere, the central body helping with its experience and advice and advancing

capital. Homecrofts settlements will be started wherever there is sufficient demand, but they are specially intended to serve industrial centres, not yet so overgrown as to make conditions difficult or impossible.

Homecrofts must not be confused with small holdings. The small holding is very much larger, from five to fifty or more acres, and the small holder must give all his time to the work, on which he entirely depends for his living. He produces for the market, not for his own consumption, whereas the Homecrofter's slogan is "sustenance, not sales." Clearly the small-holder must possess a much greater skill and a knowledge of business methods and market conditions. He must have some special training which is not needed by the Homecrofter. It is therefore evident that a much greater number of town workers could manage Homecrofts than would have any chance with a small holding, and the Homecrofter, should he be unsuccessful, has still his ordinary work. The ability to grow one's own food is probably inherent in all of us, though it may have become partly atrophied through long disuse. This is of course an additional reason for reviving it, for the nation which has lost the art of feeding itself is indeed in sorry plight. The distinction between Homecrofts and small holdings is important, as they are frequently confused owing, no doubt, to small holdings and allotments being often coupled together. Most "back to the land" projects differ in the same way from Homecrofting. The former would take the people back to the country, the latter would bring the country to the town. It necessitates no complete change in the habits of the town dweller, nor any large migration, but it brings the blessings and benefits of the country to those who are now so utterly deprived of them. Even those who did not become Homecrofters would benefit by the relief of the congestion.

I have not seen Mr. Chesterton's specific proposals for bringing about his distributist ideal. Possibly there may be among them something very similar to Homecrofts. If so, Homecrofters will warmly welcome them. In any case Homecrofting is a very practical method of realizing the distributist state. For the Homecrofter will for practical purposes be the owner of his croft (*i.e.*, house and garden) in 25 years. His interest in it will always be saleable, but no one will be able to have more than one croft. If this article should ever come to Mr. Chesterton's notice, Homecrofters will be glad of his comments and criticisms. I think I have now set forth the chief features of the Homecroft policy. Its promoters have full confidence in its essential soundness and reasonableness. It has had the approval of many prominent and public men, Mr. Lloyd George himself having blessed it in the columns of the *Daily Chronicle*. But they feel for its ultimate success they must have the sup-

port and sympathy of public opinion, of "the man in the street," and the realization of its possibilities by those whom it is specially intended to benefit: the workers in the towns. As a way towards attaining these objects I have gladly availed myself of the opportunity given to write these lines.

FRANCIS HUGHESDON.

II. TOPICS OF THE MONTH

Anti-Christ in Russia and at Home.

If the world were Christian the Pope would be preaching a crusade against the Soviet Government. It has given far more cause for suppression by force than ever did the followers of Mahomet. The Turks, however savage and dissolute, were at least theists and acknowledged some sort of moral code. The Bolsheviks are anti-theists, wholly diabolical in their hatred of God and their scorn of His law. If there was any real chance of lifting their yoke from the neck of Russia by armed intervention, the moralist would consider that all the other requisites for just warfare are present. But, alas! the people of Russia are unarmed, unorganized, unled,—and so ill-informed that they would look upon any invasion of their country as an attempt, not to release but to enslave them. The previous ill-judged efforts to overthrow the Soviets failed because there was no popular response in the country itself. And so this impious regime must be allowed to go on, until, like that of the Jacobins, it falls through the very excess of its brutal immorality. In the recent endeavour to stimulate the anti-God movement, in the wholesale massacres of political opponents lately renewed, some observers have seen the final febrile gesture of a tottering despotism. However that may be, it is clear that God permits the phenomena of Bolshevism to be so prominent and so lasting that the nations may at last recognize the abyss into which they will fall, if they foolishly discard the Christian law. The choice is between Christ and anti-Christ: "He that is not with Me is against Me." And in any well-ordered State, those writers and professors who tamper with the foundations of morality, those libertines who advocate the rejection of God's commandments, would be proceeded against as offenders against social order. The real Bolsheviks are not so much the poor uneducated disseminators of "red" literature, as the cultured free-thinkers who are trying to destroy religion in our midst. The law, in its prescriptions against blasphemy, gives some meagre recognition to the rights of God, but slight as they are, there are some who find them irksome and plead for their abolition. Here we have in germ what has flowered so foully in Russia, yet doubtless we

shall go on tolerating and even flattering the domestic Bolshevik whilst expressing our abhorrence of the foreign variety.

**The
Break with the
Soviets.**

Notwithstanding their character and without discussing the grounds for the Government's break with the Soviets, we may, from the point of view of European peace, indicate some inconvenient results of that action. The object of all good Christians and citizens must be the overthrow of that bloodstained atheistic tyranny, so firmly fixed on the necks of the Russian people. It is only a question of the best method. The raid on the Arcos premises disclosed nothing that was not already known, at least in general, about the abuse of diplomatic privileges characteristic of Soviet practice. Russia's present rulers, as their whole career proves, have discarded, completely and openly, the control of morality in their home and foreign policy. But, for that matter, the diplomacy even of civilized nations has not always in practice allowed moral scruples to interfere with what is considered some great national advantage. The existence of the Secret Service Fund is an acknowledgment of the fact that this Government, like every other, maintains a corps of spies, whose business it is by bribery, theft and other means, to find out what other nations desire to keep secret. Our detective stories would be sadly gruelled for matter unless they had this universal practice to draw upon. However, the Soviets seem to have made their whole diplomacy "secret service," in their wish to overthrow the civilization common to all the other nations, and their methods are correspondingly more unscrupulous, more dangerous and more persistent. Accordingly, the Government has considered the rupture of official intercourse of greater benefit to the country than would be continued connivance at Soviet plotting. That, we may notice, was not their opinion a year ago, when, on June 25th, Sir Austen Chamberlain rejected the demand for the expulsion of the Russian Legation in the following terms—

If we broke off diplomatic relations with Russia we should not only introduce a new and disturbing issue into British domestic policy, but we should introduce a new and disturbing issue into European policy—

an attitude which reflected that equally definitely adopted a week previously by Lord Balfour in the House of Lords. Of course, another twelve months of the same diplomatic misbehaviour, uncorrected by several solemn remonstrances, may be considered to have aggravated the offence, yet it still remains a question whether the renewed ostracism of the Bolshevik is the best way to overcome him. The best way

to make his plots nugatory is, of course, to make Christian civilization a reality, and create a contented and united State, and meanwhile to show him, across the counter so to speak, that business and plotting are incompatible. Now he has gone out into the dark again, and we lose that economic contact, the ultimate result of which would have been the recognition of community of financial interest. The nation has gained a certain satisfaction through showing that it will stand no nonsense, the religious atmosphere is the purer for the absence of the representatives of anti-Christ, but they will go back stronger and more intransigent than ever, and, as the Government realized a year ago, we all stand to lose by the deferring of European peace. It is noteworthy that the severing of diplomatic relations with Russia is not approved by Government supporters like the *Spectator*, the *Saturday Review*, and the *Observer*.

Political Corruption.

Amongst the dangers that attend the possession of wealth is the constant temptation to use it so as to gain more than your fair share of anything, even if only of the attentions of a waiter.

The possessor of wealth may generally count upon the desire of wealth in those he would have to serve him. Hence the universal prevalence of bribery. It was denounced under the Old Dispensation; it is penalized, without very great effect, under the New. There is a "Bribery and Secret Commissions Prevention League," incorporated here in England, the monthly news-sheet of which bears striking testimony, both to the extent of the crime and to the continued efforts of the law to put it down. Much of the evidence comes from the United States, wherein, according to the "Better Business Bureau of New York," about a billion dollars (£200,000,000) a year are spent in bribery amongst commercial men. But both in the States and here there is a more grievous abuse of wealth which consists in the corruption of the legislature. Periodically—not to go beyond our own doorstep—there is an outcry against the secret Party Funds and the sale of honours, by which they are assumed to be fed. In 1922 the Conservative Government appointed a Commission to investigate the system of conferring political honours, which recommended that the Premier's List should be submitted to a select committee of Privy Councillors before publication, with a view to determining whether the grounds for conferring the various distinctions were adequate, and that severe penalties should be inflicted on those convicted of "touting" for honours. The Labour member of this Commission dissociated himself from these recommendations, alleging that the investigation was incomplete. There have been several revelations of the continued sale of honours since that time, for the Commission failed to

recommend the only real remedy for the abuse, viz., the public auditing of Party Funds. On February 16th of this year, Lord Rosebery demanded in *The Times* the source of the Liberal Fund which is supposed to amount to two million pounds, and is apparently under the sole control of Mr. Lloyd George. The oblique reply which he received from the latter, who told an interviewer that "if Lord Rosebery will recall how he financed his own General Election in 1895 he will find a complete answer to his questions," either did not reach or failed to satisfy the retired veteran, for, on March 1st, he repeated his query in *The Times*, deploring the public apathy on so serious a question, and suggesting another Commission, with a retrospective purview, to discover the source of those millions. "The sight of some 90 peers [he wrote, alluding to the Coalition "creations"] explaining to a Commission the origin of their nobility would be something worth making a sacrifice for." There was no further reply in the paper either from Mr. Lloyd George or anyone else.

**No
Remedy.**

But the subject has not been allowed to drop. On March 9th Mr. Thurtle, a Labour member, claiming that his party had clean hands in the matter, introduced a Bill to make illegal the sale of honours for party purposes, and it was read a first time. In introducing the Bill Mr. Thurtle said that a Liberal apologist had openly defended the practice of financing the party funds by this means, and the *Daily News* frankly admitted that "for the last 100 years at least both the Liberal and Conservative parties have drawn a large part of the vast sums which are required to run a political party from this source." This being understood we can perhaps imagine one reason why, on April 27th, the Prime Minister told Mr. Thurtle "that the Government was not prepared to give facilities for the passage into law of the 'Sale of Honours (Prohibition) Bill'." The truth is that party-leaders need party-funds, and the men who contribute to those funds naturally look for a *quid pro quo*. If the Labour Party and the Trade Unions were homogeneous in their political complexion, their plan of raising resources—the open political levy from members—would solve the difficulty in the best possible way.

Meanwhile Mr. Belloc, who signalized his membership of Parliament in 1908 by moving a resolution for the auditing of the Party Funds—a motion then defeated by a discreditable technical manoeuvre,—has taken occasion in the April *Nineteenth Century* to point out the grave import of this continued malpractice. It differs from the corruption in Walpole's day in that then it was the Government which bought votes in the House itself, whereas now it is the rich men, whether in Par-

liament or not, who equivalently buy honours from the Government—a much more serious state of affairs, for the honours thus purchased often confer political power. Mr. Belloc rightly emphasizes the degradation of the public conscience which results from the connivance in and toleration of a practice of this sort by honourable men. The practical silence of the whole press on the subject of Lord Rosebery's letters is of sinister significance, when we consider that out of the nine principal newspaper proprietors in the country seven were made peers by the Coalition Government, and the other two, baronets. It would appear that we must wait for redress of this public scandal until the advent of a stable Government with "clean hands."

**The Sway of
Mammon.**

In this connection it is useful to reflect—another aspect of that universal domination by moneyed interests characteristic of our commercial age—that even a Government with clean hands as regards the sale of honours cannot direct public policy without constant reference to the wielders of financial power, national and international,—the great Banks. By giving or withholding credit, the life-blood of enterprise, they can make or mar many political enterprises, and their policy is naturally dictated, not in the first place by national interests but by those of their shareholders. There is a vast problem before all democracies which hope to survive and prosper, viz., to devise some means to curb the power of mammon. The worship of the Golden Calf is the real rival to the worship of God, and its consequences are diametrically opposite to the results of the true religion. War is a lucrative enterprise for many, therefore the establishment of peace is consistently opposed. Many depend for their wealth on the continued and growing consumption of strong drink, therefore temperance-reform makes little headway. Art, the Stage, Literature, are all degraded and defiled because, unhappily, there is a market for moral filth. We need say nothing of the various forms of commercialized vice, as it is evident how closely money-making is involved in its prevalence. Covetousness is the bane of all modern industry, which, having shaken off the guidance of Christian ethics, is in the grip of multiform usury. All the more important, therefore, is it that public authority should, by example as well as precept, promote public honesty wherever it can. The laws against electoral corruption are severe—why should not any particular Government show that it obeys, as well as enforces, the law by the simple process of auditing its political funds? Unnecessary secrecy necessarily suggests that there is something to hide.

**Provocative
Naval
Armaments.**

The plea which we constantly hear for national security based upon adequate national means of defence seems eminently reasonable until we reflect that no nation can be strong enough to defend itself properly without also being strong enough to attack other nations. To be secure in this way a nation must be stronger than any nation or nations likely to attack it, and the mere fact of its being stronger makes it inevitably a menace to the security of others weaker than itself. This is the fallacy which underlies the attempt to attain security by armed might. Yet a writer like Mr. Spencer Wilkinson, who devotes an article in the *Nineteenth Century* (April) to the topic of Britain's naval security, manages to develop his thesis without adverting to this elementary fact which nevertheless vitiates his whole argument.

So long as influence in the world's councils is reckoned in terms of force rather than in terms of justice, no Great Power—the lesser ones do not count in this matter—will willingly allow any other Great Power to become preponderatingly strong. And thus arises that competition in armaments which, unless the world has sense enough to check it, will one day prove the world's destruction. The object of Mr. Wilkinson's article is to prevent, if he can, the success of the new attempt to limit naval armaments, which on the initiative of the United States President is being made at Geneva. The spirit in which this one-ideaed man discusses the question may be gathered from the following *obiter dictum*—

Economy [at the time of the Washington Treaty] was no doubt necessary, but it can hardly have been right to seek it at the expense of security, while millions were squandered to pay working men and working women for doing no work and a host of new civil servants for doing work that had been better left undone.

These are expressions which are doubtless heard occasionally in West End club smoking-rooms, but they are singularly lacking in political wisdom. They are the words of a class-conscious, narrow-minded politician, unable to realize the moral changes wrought by the war. Mr. Wilkinson's anger at the prospect of naval reductions seems to spring from distrust of the motives of the United States in seeking—presuming, would better express his sentiments—to have a navy equal to that of Great Britain. We ourselves think that America—a self-supporting continent—has less need of a strong navy than Great Britain, an island with provisions for only two weeks within its borders, but if the States show any disposition to waste their money on unnecessary ships surely it were only prudent to pin them down to some fixed standard. Mr. Wilkinson and his friends of the Navy League

would do more for security and the world's peace if they did not voice their desire for a strong cruiser force in the needlessly provocative claim that "Britannia must rule the waves." No other Great Power will admit the challenge of that necessity. Rather let Britannia declare her purpose to assume the greater share in policing the seas, since her needs of free communication are greater than those of any other Power. Put in that form her proffer may readily and even gratefully be received.

**Fanaticism
in regard
to Temperance.**

The danger of over-heated bearings sets a practical limit to the speed of mechanical locomotion. It would seem that great moral movements are also liable to a similar kind of check. Some of those who share in them become so attracted by the end in view as to forget other moral considerations in their desire of it. The temperance advocate wants sobriety: the peace-lover would abolish war: the patriot seeks his country's security; but because these ends are sought as if they were absolutely good, we get in consequence those bizarre types of fanaticism so familiar to-day,—the Prohibitionist, the Tolstoyan, the Jingo. These pages have shown how frequently and how deeply the vagaries of these extremists injure the great causes they support. For they bring discredit on their respective movements by associating them with methods that are unreasonable, unnatural, impracticable. To deal at present with the first-named,—let us declare once more that, if prohibition were as successful as it notoriously is not, and cannot be; if potable alcohol vanished as completely and permanently from the entire United States as everything potable has gone from the last abode of Dives, the assault on national liberty embodied in the Volstead law would still be unjustifiable, except on the supposition that the vast majority of American citizens were so addicted to the abuse of strong drink that there was no other remedy possible, or because that same majority willingly accepted the deprivation on grounds of efficiency and economy. Innumerable sins and crimes are committed by the abuse of free will, at the suggestion or with the help of our various senses. Yet the Creator has been at extreme pains, so to speak, to make possible man's freedom of choice, and it would be to frustrate His purpose to remove the opportunity without necessity. On the other hand, the State, in the case of a subtle and dangerous intoxicant like alcoholic drink, has a clear right to restrict and regulate the citizen's access to it, and all Governments exercise that right in their licensing systems. It is a sad fact that the "average sensual man" in these deChristianized times cannot be trusted with unlimited opportunities for excess, and it is the business of prudent legislation to lend support to weak consciences. The

advocates of prohibition in America assume that the State cannot regulate the supply of drink, and therefore that those who wish to repeal the law are willing to tolerate the evil and degrading influence of the saloon. Anti-prohibitionists, on the contrary, or at least the Catholics amongst them, ascribe the present ineffectiveness of the law to the fact that it was not considered just, whereas a measure of strict but reasonable regulation would have the support of the community behind it. In this country some anti-prohibitionists, who have, naturally enough, won the support of the Trade, have arrogated to themselves the name of the True Temperance Association, from the mistaken notion that the word temperance means "moderate use" as distinguished from "abstention," whereas derivatively the word means "self-control," shown *either* by entire restraint or lawful indulgence. Those who marry may use a natural faculty within bounds, yet we have never heard of a True Chastity Association, pointing scorn at those who voluntarily refrain from using that faculty altogether. However, it is doubtless the fanatics, who would forcibly deprive people of the opportunity of taking alcoholic drink, that provoke these erroneous notions of total abstinence, so that we find even Catholics considering it a vicious extreme, contrasted with the opposite vice of drunkenness, whilst the supposed "virtue" of moderate indulgence dwells in the middle! Prohibition is, we hold, ethically unsound, but it should not be combated by other ideals no less fallacious.

The Peace-Fanatic.

A determined effort is being made to "teach peace" to the growing generations in our schools—a tardy recognition of the fact that war is the result of unenlightened minds and uncontrolled wills. But here, as in the matter of temperance, the doctrine of peace is exceedingly liable to be misrepresented by ill-instructed extremists. Some years ago¹ we had to call attention to the vague and misleading doctrines of C.O.P.E.C.—the long and carefully-prepared Conference of the leading non-Catholic sects on social and international matters—concerning points of elementary morality, amongst others the ethics of war. The Conference resolved that "All war is contrary to the spirit and teaching of Jesus Christ"—a proposition from which it would follow that national self-defence was forbidden by Christianity. The same foolish generalization is constantly heard to-day. The Primitive Methodists at their recent Leicester Conference have been concerned, rightly enough, about disarmament—all good Christians should be—but one speaker said "we must always think of war as brutal and filthy murder," and his view so pre-

¹ THE MONTH, May, 1924, pp. 455 sqq.

vailed that a resolution was passed by 99 votes to 90 declaring that "all war is a violation of the principles and spirit of Jesus Christ and should not be countenanced by the Church." From utterances such as these which fly in the face of common sense and proper patriotism the militarist and the Jingo draw their strength. As in the case of Temperance, excess begets excess: and the task before those who have to "teach peace" is to combat both extremes so that the true doctrine may successfully emerge.

**Conciliation
in
Industry.**

The last stages of the passing of the Trade Disputes Bill, from which little seems in any case likely to result, save an accentuation of industrial difficulties, has been marked by a belated endeavour to set up machinery for obviating strikes and lock-outs—a much wiser, and, indeed, a simpler project than the tangled series of restrictions on the freedom of labour with which the Bill abounds. The existence of a vast proletariat, with no property save their own strength or skill and dependent on wages for their livelihood, has brought about what must be regarded as the undesirable condition of "wage-slavery." Of course, it is not altogether that, for the labourer, apart from voluntary contracts, remains free to work or not, and the employer on his side is not bound to provide for the men he ceases to employ. Moreover, the necessity of working, whether for a livelihood or not, so far from being the distinguishing mark of one inferior class, has been imposed as a normal condition by the Creator on all mankind. What makes the worker a slave is the absence of some measure of free choice regarding the character and circumstances of his work, the being entirely at the disposal of some other personality. Therefore, when such multitudes of workers are under the compulsion of necessity, and must take such work as they can find or starve, their human dignity demands that whatever shreds of freedom they still possess should be preserved to them and if possible increased. That is what Pope Leo XIII. meant when he wrote that "the policy of the law should be to induce as many as possible of the humbler class to become owners." Without personal property, it is difficult to preserve the freedom that is man's highest prerogative. Trade Unions supply to some extent the lack of personal possessions, for they enable a worker to secure a higher wage than would be within his reach as an individual, forced to work by necessity. It would be a great misfortune if the Trade Disputes Bill hampered in any way the lawful activities of the Trade Unions or the right of the individual to refuse to work under unfair conditions. Therefore, the proposal to

forestall labour-stoppages by setting up some kind of Conciliation Committees to investigate causes of dispute is a welcome sign that some at least of our rulers are alive to the paramount importance of industrial peace. The agitation from outside, the puerilities and stupidities of the Moscow propaganda, would have little effect if the workers had no real and exploitable grievances.

**The Teaching
of
Sedition.**

The word "puerility" expresses exactly one of the latest "gestures" of the British Communists, the proposed despatch of six children to Russia to "study" Soviet methods. With its sure instinct for exploiting the dramatic, however unimportant, the Press has magnified this project out of all proportion. That the experience of these six uneducated and immature personalities will on their return have even the slightest effect on public affairs is surely a grotesque conception. Sixty or six hundred babes and sucklings of the sort might, we hope, take a five weeks' tour in Russia without any untoward effect upon their stay-at-home associates, much less upon the British constitution. We have had scores of adult "Red" agitators at work amongst us for many years, yet there is no evidence that the stolid and sensible British worker is growing in any way less immune to the Bolshevik microbe. The six Communist children are undoubtedly to be pitied and the Government rightly refused to issue them passports and so to share in their exploitation. There is much more danger to the State, although that too can be exaggerated, in the Communist Sunday schools which have hitherto been tolerated amongst us, whether through an excessive deference to liberty of thought and speech, or perhaps through a sense of the difficulty of distinguishing lawful political difference of opinion from the doctrines of anarchy. However, a Bill is now in Committee "to prevent the perversion of the minds of children under 16 years of age by seditious or blasphemous teaching or literature." One wishes it well, though it will prove perhaps harder to frame a satisfactory definition of sedition than the law has found it to define indecency. The fundamental weakness of all attempts at restraining vice by process of law lies in the fact that the State has no longer the support of a definite code of morality, taught by a Church to which all citizens owe allegiance. It is trying to do by itself what it is not competent to do—to supply by external force the place of a well-instructed Christian conscience. It must, however, do what it can, for sedition, and indecency for that matter, are influences that corrupt society, but its best will be poor until society becomes again actively Christian.

**The
Moral Education
Congress.**

A sincere yet largely futile effort to educate conscience was made in 1906 by certain earnest folk in this country who got together to form a Moral Instruction League.¹ This, we presume, still exists, but public attention is more engaged with an International Moral Education Congress which meets periodically at various capitals and brings together a great many educational authorities from all over the world. The first meeting of this Congress was held in London in September, 1908, and was attended by 2,000 delegates. In this periodical, (Nov. 1908) the late Father Sydney Smith discussed the underlying ideal and gave testimony to the genuine desire for the promotion of right conduct shown by the delegates. At the same time he pointed out the impossibility of separating morality from definite religious belief, and the inadequacy of a code of ethics which envisaged only the duties of man towards man and was founded on variable human experience. Subsequent Congresses were held at The Hague (1912), at Geneva (1922), and in Rome (1926), and, we are told, the next will meet in Paris in 1930. An International Executive Council keeps the movement in being during the normal interval of four years. The war, of course, accounts, at least partly, for the gap between 1912 and 1922, but Father Corcoran, S.J., in the *Irish Monthly* for May and June, suggests another reason. It appears that a meeting at Madrid was proposed, whereupon the Catholic authorities, who in other countries either ignored or gave only perfunctory countenance to the Congress, made such elaborate and detailed preparations that the free-thinkers and secularists, who unfortunately sway the Council, thought it better for their purposes not to hold the Congress at all. As years go on, its impracticable moral standpoint becomes more apparent: when people differ on fundamentals and there is no universally admitted authority to settle their differences, Conferences are apt to be unfruitful. Father Corcoran ably exposes both the anti-Christian character of the "lay-morality," which finds voice in these gatherings and which has had such disastrous results in France, and he makes clear the hopelessness of finding true moral guidance for man from the positivists, the materialists, the Freudians, the Kantians, and other exponents of false philosophy who unfortunately dominate the policy of the Congress. He recalls, too, very appositely the check which these anti-Catholics received last year in Rome, where, assured that Catholics would take no formal part in their deliberations, they had to listen, nevertheless, to a full, clear and forcible exposition of the Catholic morality which underlies European culture from a layman, Signor Emilio Brodero, Rector of the University of Padua, since

¹ See THE MONTH, Feb., 1907, p. 201.

become Under Secretary of State for Public Instruction. For once, the Congress had a truth put before them which as a body they consistently ignore—that whatever gives substance to moral teaching and a sure basis for moral education comes from that Church which has baptized with the spirit of the Gospel the legislative genius of Rome. We trust that many echoes of that fine declaration may be heard in Paris in 1930.

**For
and Against the
Revised
Prayer Book.**

The revised Prayer Book will reach the Church Assembly this month strengthened by the acceptance of all the Diocesan Conferences to which it has been successively proposed. The opposition has come mainly from the old-fashioned Protestants and a section of the "Anglo-Catholics." The bulk of English Churchmen are undoubtedly afraid of the result of rejection, and probably consider the revised Book on the whole preferable to the old. The extreme "Anglo-Catholics" seem determined not to alter or omit their present "Catholic" practices in deference to the revised rubrics, and it will be interesting to see how the Bishops will deal with disobedience. Most of them when pressed to say content themselves with hoping that the new Book will not be so disregarded as was the old, but they do not give grounds for their optimism. The Bishop of Durham has said that "disorders which cannot come within the purview of loyalty to the English Church can only be removed by eviction," but "loyalty to the English Church" is, after all, a disposition quite incapable of exact definition. On the other hand, the Bishop of Chichester says: "I do not think the right method for Bishops or others to adopt is the method of prosecution or coercion," whilst "speaking for myself and certainly for the great majority of my brethren," the Bishop of Lichfield adds, "I decline altogether to regard my office as that of a policeman." The laity will not have a real opportunity to show their strength till the Assembly votes, but meanwhile the two rival bodies, "The League of Loyalty and Order," in support of the Book, and "The Committee for the Maintenance of Truth and Faith," in opposition to it, publish periodic catalogues of their several adherents, which seem transcribed from Burke and the Army List, and make themselves and their cause a mockery to the foes of Christianity. Here is a Church which nineteen hundred years after its supposed foundation cannot tell its members whether or not Christ abides with them under the sacramental appearances and whether or not they possess a sacrificing priesthood. It surely makes a difference, yet so dull are its prelates to the import of their dumbness that they actually make a boast of this, their incapacity to teach, and call it "comprehensiveness."

Writing during the Octave of Corpus Christi, "Yea" and "Nay," when the Church reiterates, in all her magnificent offices and with every variety of expression, her clear, consistent, absolute belief in the Real Presence and in the Unending Sacrifice, one cannot but contrast this doctrinal certainty, enjoyed by Catholics and made the whole basis of their spiritual life, with the pitiable state of Anglicans who on this central point of divine revelation, and indeed on many others hardly less important, hear nothing but "Yea" and "Nay" from their pulpits and cathedral chairs. Yet St. Paul said to the Corinthians,¹ "God is my witness that my message to you is not 'Yea' and again 'Nay'": the Apostle taught definitely and authoritatively the revelation committed to him, and the Catholic Church transmits his teaching with the same unmistakable and unfaltering authority. And because, through the infinite power of God, the Bread and Wine when duly consecrated become the Body and Blood of Christ, whereas to all appearance no change has taken place, she teaches that the appearances or species actually veil the presence of a new substance or reality, the living Christ—"really, truly and substantially present," according to the definition of Trent. Catholics are assured of the Real Presence: Nonconformists are taught a Real Absence: Anglicans are given an option. It was not so in the beginning. It was not the word, Transubstantiation, that the English reformers objected to: it was the truth so clearly expressed by it which they rejected and which, according to the present Bishop of Liverpool, speaking to his brother Bishops during the debates on Prayer Book revision, the formularies of the Anglican Church have continued up till now to reject.

I think [said Dr. David] there is no doubt at all that in the present Prayer Book we offer sacrifice to God in Holy Communion: we offer, first of all, the sacrifice of alms; we offer the sacrifice of the unconsecrated elements (the bread and wine); we offer the sacrifice of praise and thanksgiving; and we offer the sacrifice of ourselves. *But the offering of the consecrated elements as a sacrifice to God was deliberately cut out of the Church of England Prayer Book in 1552 and has never been restored.*² It was cut out because it was regarded as the embryo of the Mass.

The Bishop herein puts his finger on the cause of the anger of the old style Protestants at the new Book: it remains to be seen whether they are numerous or influential enough to secure its rejection.

THE EDITOR.

¹ II Cor. i. 18.

² Italics ours.

III. NOTES ON THE PRESS

[A summary survey of current periodicals with a view to recording useful articles which 1) expound Catholic doctrine and practice, 2) expose heresy and bigotry, and 3) are of general Catholic interest.]

CATHOLIC DOCTRINE AND PRACTICE.

Reason and Revelation: the guidance of Authority [Dr. Grimley in *Catholic Gazette*, June, 1927, p. 172].

Unity, Necessary Catholic attitude towards Projects of Church [W. H. McClellan, S.J., in *Thought*, June, 1927, p. 26].

CATHOLIC DEFENCE.

Freemasonry, Pope Clement XII's Condemnation of [H. Thurston, S.J., in *Thought*, June, 1927, p. 134: False Ideas about, E. Cahill, S.J., in *Irish Ecclesiastical Record*, June, 1927, p. 617].

Greek Schism a political move [Bishop Kean in *Tablet*, June 11, 1927, p. 775].

Lay-Apostolate, The, Bibliographies [P. Delattre in *Revue Apologétique*, June, 1927, p. 719].

Machiavelli anti-Christian [H. Bugeja, O.P., in *Blackfriars*, June, 1927, p. 335].

Mexican Outrages, The Press dumb about [America, June 11, 1927, p. 197].

Mexico, The United States' Bishops' Pastoral on [Ecclesiastical Review, June, 1927, p. 611].

Philosophy, A Clear Vindication of Catholic, needed [Rev. J. M. Gillis, C.S.P., in *Catholic World*, June, 1927, p. 360].

Smith's (Governor Alfred) Apologia: text [*Tablet*, May 28, 1927, p. 716: non-Catholic Commentary in U.S.A., R. Reid in *Commonweal*, May 11, 1927, p. 8].

POINTS OF CATHOLIC INTEREST.

American Catholic Association for International Peace [Col. P. H. Callaghan in *Fortnightly Review* (St. Louis), June 1, 1927, p. 227].

Catechism, Pleas for a better [Several writers in *Ecclesiastical Review*, June, 1927].

Communion of Saints, The, a basis for Catholic internationalism [Père M-A. Dieux, Cong. Orat., in *Documentation Catholique*, June 18, 1927, p. 1551].

Drink Problem solved in Canada by Government Control [E. L. Chicanot in *America*, June 11, 1927, p. 209].

Drink-Trade, How it injures Ireland [Dom P. Nolan, O.S.B., in *Catholic Bulletin*, May, 1927, p. 504].

Imperialism: analysis of, as seen in British Commonwealth, Russia and the United States [Y. de la Brière in *Etudes*, June 5, 1927, p. 609].

"**Jesuit, The Stage,**" in "John Inglesant" [Rev. James Gillis, C.P., in *Catholic World*, May, 1927].

Just Price, The Problem of [J. Kelleher in *Studies*, June, 1927, p. 185].

"**Latin**" Church: misuse of term [Dr. Grimley in *Catholic Gazette*, June, 1927, p. 187].

Mussolini, Three years of [L. J. S. Wood in *Commonweal*, May 18, 1927, p. 1551].

Popes, The, on Social Ethics [R. Brouillard in *Etudes*, May 20, 1927, p. 385].

Rights, Natural, not all protected in U.S.A. [Dr. J. A. Ryan in *Commonweal*, June 15, 1927, p. 151].

Scapular, The, II. [H. Thurston, S.J., in *MONTH*, July, 1927, p. 44].

Social Benefits of Monachism [*Civiltà Cattolica*, June 18, 1927, p. 481].

Spiritualism, The Absurdity of, illustrated by "Pheneas Speaks" [H. Thurston, S.J., in *Studies*, June, 1927].

Sympathetic Strikes, The Morality of [L. Watt, S.J., in *MONTH*, July, 1927, p. 18].

REVIEWS

I—THE CAMBRIDGE PLATONISTS¹

THE Cambridge Platonists—neo-Platonists would be a more accurate name—were a small group of Anglican divines and scholars, mostly representing what would now be called Broad Church opinion, upholders of tolerance, at all events within the Protestant confessions, in the full fury of seventeenth century polemic, preachers of sweet reasonableness (often on the basis of a minimum of dogma), advocates of compromise and comprehensiveness and tenderness to heresy in respect of the numerous controversies that disturbed the peace of the Establishment in that age. They were philosophers, too, and Cudworth and More are still remembered, if not read. It is not, however, primarily as ecclesiastical politicians or as philosophers that Dr. Powicke solicits our interest for the Cambridge men in this sympathetic little study of their lives and writings. As he tells us himself, it was "spiritual nutriment" that he sought when he first betook himself to the course of reading of which his volume is the outcome; and a reviewer may therefore be expected to devote himself mainly to a consideration of this aspect of the subject. This, however, is by no means an easy task for a Catholic reviewer, whose whole conception of the significance of dogma is necessarily so different from that which in Dr. Powicke's pages is everywhere assumed. Hence, we cannot be content merely to notice gratefully the many beautiful and profound passages that have been culled from these old volumes—passages of high literary quality and true religious feeling. It is on the strength of such passages, we may presume, that Dean Inge has made the extravagant claim for the Cambridge writers that their work marks the greatest contribution of the English mind to the Christian philosophy of the Spirit. "Philosophies of the Spirit" are perhaps less amenable to logic than other branches of thought, and "the English mind" is, notoriously, a law unto itself. But in estimating the value of any body of theological, or even devotional literature, the ordinary criteria of intellectual consistency cannot be altogether overlooked. Dr. Powicke is quite candid in his admissions on this head. Speaking of Peter Sterry, one of the less known,

¹ *The Cambridge Platonists, a Study.* By Frederick J. Powicke, M.A., Ph.D. London: J. M. Dent & Sons. Pp. x. 219. Price, 7s. 6d. net. 1926.

but, in his view, one of the most remarkable of the group, he says:

Sterry's theology, in many respects, is defiant of system. It is the product of a mind which often lets itself go on the wings of a too exuberant fancy, or is driven along by a rush of poetic sentiment. Hence his arguments are very apt to be interwoven of imagery which, however beautiful, yields no rational meaning. He is woefully lacking in self-criticism. . . . His idea of personality, both in God and man, is the quintessence of vagueness; and quite powerless to hold him back from that gulf of Pantheism into which he certainly had no wish to fall.

Similar disparaging admissions are made with reference to Cudworth and Henry More. If the intellectual quality of their work has to be so largely discounted, what, we are tempted to ask, becomes of its spiritual utility? If the Cambridge men were indeed so muddled in their theological principles, we can hardly regard the rehabilitation of their fame as a very hopeful enterprise. Their work, from the first, was marked by ineffectiveness. Any fruit it may have had is difficult to identify; it contributed possibly more to the anti-religious developments of the ensuing age than to its religious developments. To quote Dr. Powicke again:

We may say that some of the most salient developments of the eighteenth century—Rationalism, Deism, Spiritualism, Moralism, Tolerance—went the way and took the form they did, because directed more or less by the principles or spirit of the Cambridge men.

This speedy degeneration—as a Catholic must view it—was but the working out of the free-thinking principles which were implicit in the method of the whole school from the start. In this respect, at least, the history of the Cambridge writers ought to serve as a wholesome example to some of their modern admirers.

We do not wish to conclude without a word of recognition for the ability and modesty and fair-mindedness displayed by the author. We doubt if he himself is satisfied with the "spiritual nutriment" which he sets before us, and we are quite certain that his estimate of the relation of dogma to Christian mysticism is quite mistaken. Hence our criticism of the fundamental thesis of the book is necessarily adverse. Indifference to developed dogma, to the theological tradition of centuries, is not the way to true, mystical peace, nor is the conflict of faith and reason solved by a policy of vagueness and compromise; nor is an exact and detailed faith any drawback to Christian charity, where

the guidance of the Spirit is loyally submitted to, in the teachings of the One Authority set up by our Lord. Rather, any attempt to evade definiteness—by appealing, for example, to the less-developed teaching of antiquity—is really the outcome of a lack of faith, and can never serve its intended purpose of patching up a peace among discordant elements. Such a method, if logically followed out, will lead to results that no Christian could possibly accept.

2—AS OTHERS SEE US¹

AFTER reading the table of contents the reviewer started this book with distrust and irritation. These *questionnaire* books are usually so ambitious and achieve so little,—and platitudes are no less dull because a multitude of distinguished men utter them. And in this volume, as was expected, the non-Catholic philosophers are polite but evasive, or non-committal, or friendly, or sceptical. They could not very well, in reply to an invitation and in a few pages, say anything very violent or fresh. And yet, as the pages were turned over, the irritation subsided and a different emotion took its place. After all, Dr. Zyburas has succeeded in making Catholic philosophers realize what others think of them and of Scholasticism; and perhaps this may do them good. At any rate, they know now, if they did not know before, what to avoid and what to aim at in method. And then in the second half of the book the editor has secured the help of many distinguished Catholic thinkers, who have, fortunately, not contented themselves with general remarks but make really valuable contributions. Drs. Grabmann and Kremer, Mgr. Olgiati and Fr. Millar, S.J., for instance, provide essays full of good things, while Prof. Noel and Dr. Jansen, S.J., give a very interesting account of the Scholastic revival in their respective countries. Finally, Dr. Zyburas sums up, and his statement of past weaknesses and present possibilities is very welcome. There can be no true advance, if self-deception be not rooted out. On the Continent the answer to many of the questions has already been given by the fruits of Neo-Scholastic thought, and it remains true that the most convincing proof of the vigour of Scholasticism (and the only way to silence critics) will be not talk but the production of a first class work in English. I hope this volume may be a prelude to some such classic.

¹ *Present-day Thinkers and the New Scholasticism*. Edited by John S. Zyburas, Ph.D. London: Herder. Pp. xviii. 543. Price, 12s.

3—A PIONEER OF THE SACRED HEART¹

MOTHER Philippine Duchesne is another candidate for the honours of the altar from the ranks of the Religious of the Sacred Heart; should she receive that honour soon, she will be the first, excluding the missionary martyrs, that the United States of America will acclaim as their own. It is therefore right that her life should be again written, with all the colouring that present-day America can give it, and not merely that which it has hitherto mainly received from this side of the earth. It is precisely this which gives the present work its special interest and appeal.

Would it be too much to say that what St. Francis Xavier was to St. Ignatius Loyola, that was Mother Duchesne to St. Madeleine Sophie Barat? In the early days of the Society of the Sacred Heart she was much at the side of the sainted Mother Foundress; under her she went through her novitiate, to her she gave much counsel when the rules of the new Order were being drafted; from her, when the call came, and when she might have seemed indispensable, she was separated, and sent to the other end of the world. North America was her India; and though in the true sense of the word she was not a missionary, yet certainly was she a pioneer; and the Historical Society of Missouri have done well to give her public honour as "the pioneer woman whose life work has claimed the gratitude of Missouri."

Each saint has his characteristic virtue, among many others that are prominent; and if we may be allowed to choose the characteristic virtue of Mother Duchesne, as this biography portrays her, it is that of indomitable courage. It was conspicuous in her childhood; it was marked in her as nun long before she went to America; in the New World her life is one long tale of difficulties faced, and not always overcome, which demands the greater courage, of ever new adaptations to ever new circumstances, of foundations laid on seemingly impossible soil. "We have had the happiness of doing without bread and water"; here is a sentence taken almost at random from one of her letters—there are dozens like it. "I shed tears of gratitude and see only happiness in our privations"; here is another.

Apart from the brave sanctity of Mother Duchesne the Life has its own interest as an excellent picture of America a century ago. Once she arrives on its shores her story is told almost entirely in her own words. It is a living narrative, ranking in significance with the life of a De Smet.

¹ *Mother Philippine Duchesne*. By Marjory Erskine, London; Longmans. Pp. xiii. 400. Price, 18s. net.

4—IN A NUTSHELL¹

FATHER MARTINDALE has already several times shown that he is as skilful in the art of *précis*-writing as in biography and story-telling. Dr. Jacks, therefore, could not have found anyone better qualified to give an account of the Catholic Faith in short. This volume is nearly perfect of its kind; and when one remembers how dull synopses usually are, and how exceptionally difficult any summary of Catholicism must be, with its complexity of structure, richness of detail and the demand made on its writer of historical and theological knowledge, the result is almost miraculous in its lucidity, vivid colouring and comprehensiveness. There are bound to be, of course, relative weaknesses. The philosophic arguments, for instance, at the beginning do not easily lend themselves to a *précis*, and, to the reviewer, the sections concerned with the divinity of Christ and the Holy Eucharist seem weak in proportion to, and in contrast with, the rest. The reason for this may be that the plan, so to say, of a map, adopted by Fr. Martindale is bound at times to give a slight impression of flatness, and he is forced by his desire to omit nothing important to hurry over what his readers according to their predilections would have liked to see emphasized. Now, if Fr. Martindale had chosen to follow his own tastes and selected only a part of his material, the presentation of Catholicism would, I doubt not, have gained in beauty of design, but he would, I am sure, have felt that the intrusion of personal likes would have meant a betrayal of the task set him. That task was a very difficult one, to write a personal but objective account of the Catholic Faith to appear in a series alongside of other versions of Christianity. Now for a Catholic that very quality of personal or private judgment in those others would be the very vice from which it should be his main object to dissociate himself. Hence it is that in this volume personal remarks are reserved for the preface, and in the text the reader is challenged by the massive impersonality of the treatment. Catholicism needs no comment but only the invitation, "Come and see." It can then speak for itself. It is to be hoped then that the contrast intended by Father Martindale will have its effect, and he is to be congratulated on the skill and success with which he has carried out his purpose.

¹ *The Faith of the Roman Church.* By C. C. Martindale, S.J. London: Methuen & Co. Pp. xviii. 172. Price, 5s. n.

5—TWO FOUNDRESSES¹

THE Congregation of the Poor Servants of the Mother of God have every reason to be well pleased with this life of their Foundress. The binding, illustrations and print have been chosen with taste and care, the book is introduced by appreciative words from both Cardinal Bourne and Cardinal Gasquet, and Father Devas, S.J., has done justice to the character of Mother Taylor. Very wisely he has let the facts of her life speak for themselves; he has avoided unnecessary comment, interpretation and dissection of spiritual states, and by this abstention and the skill with which he allows the story to proceed quietly but more and more impressively, he has shown himself in many respects an ideal biographer. Certainly he has been fortunate in his subject, for Mother Taylor from her youth onwards showed herself a remarkable woman, with a personality large-hearted, brave and apostolic. She could not help impressing those who came into contact with her, and wherever she went she left behind some monument of her zeal and character. And so to her one can fitly apply the words, "by their fruits shall you know them," and it is unnecessary to linger over the analysis of her interior life. No one but a true lover of Christ could have so spent herself on others, have been so obedient to the will of God, so spiritual in her ideals and the carrying out of them.

The daughter of a clergyman of the Church of England, she was the youngest of ten children, and spent her first years at Stoke Rochford Rectory. On the death of her father, the family had to move to London, and from that time those traits which marked Mother Magdalen Taylor begin to manifest themselves in this young girl. She becomes the support and comfort of her mother, looks after the interests of her brothers and sisters, and fills her days with works for the poor and distressed. Her religious convictions grew quickly through the influence of a High Church clergyman; and probably also through the influence which the writings of Lady Georgiana Fullerton already exercised over her. These two holy souls were later to form the closest of friendships, to be broken only by the death of Lady Georgiana. It is not surprising that the daughters of Mother Taylor retain so deep an affection for her friend and collaborator.

In 1854 the call for nurses for the Crimean War, as might be expected, appealed to Miss Taylor. She was to be one of

¹ (1) *Mother Mary Magdalen*. By Francis Charles Devas, D.S.O., O.B.E., S.J. London: Burns, Oates and Washbourne. Pp. 397. Price, 15s. 1927.

(2) *The Life of Eugénie Smet, Foundress of the Congregation of Helpers of the Holy Souls*. Adapted from the French by Caroline C. Morewood. Illustrated. London: Sands and Co. Pp. xvi. 318. Price, 16s. n.

its heroines,—to be of the company of Florence Nightingale and of the Norwood nuns, but the experience was to bring with it the true Faith and deepen her conviction of her life's work. Her love of the poor and suffering from thence onward became a consuming passion. For a time she felt much uncertainty how those desires of hers could be accomplished, and she traversed Belgium, Germany, and Poland seeking for affiliation to an Order whose institute was suited to the ideals she wished to realize in England. Finally, however, Father Clare, S.J., and her other counsellors managed to overcome her humility and make her take up the responsibility of a Foundress. It was in 1870 that the Congregation began in a humble way, and the remainder of her life is bound up with the story of the very quick and very successful development of this Congregation. The imposing list of Convents and Works at the end give an idea of the labours of Mother Taylor and the great benefits which Catholics owe to her; but to estimate her activities and her spiritual greatness at their proper value, it must be remembered that at the beginning she had no one of her own ability or education to help her. A very cultured woman with many friends of her own tastes in the world, she had as her first children inexperienced and untrained girls. Their touching obedience to their Mother is narrated in several incidents in this volume, but it meant that her work was multiplied,—that she had to show herself Mother and Spiritual Director and at the same time exert all those practical gifts which luckily were hers. And the wonder is that in the midst of these occupations she found time to compose many books, among which the story "Tyborne," "Religious Orders," the "Memoirs of Fr. Dignam, S.J.," and "The Inner Life of Lady Georgiana Fullerton" are the best known. She also contributed frequently to periodicals, edited for a time the "Lamp," and was responsible for the appearance of *THE MONTH*, editing it for its first year and then handing over editorship and proprietorship to the Society of Jesus. During that first year "The Dream of Gerontius" was first made known to the world in its pages, and a curious and interesting story is told by Father Devas of how the poem was rescued from the waste-paper basket. But even this list does not cover her activities, for there is the tale of the Providence Free Hospital and the well-known school in Rome to be recorded. No wonder then that Cardinal Bourne in his Preface writes: "As I look back, her personality remains in my memory as that of one of the outstanding women whom God has raised up for the rebuilding of His Kingdom in England. She is not unworthy of being associated in thought with Mother Janet Stuart or Mother Margaret Hallahan." It is to be hoped that this life may stimulate others to follow her example. Before entering re-

ligion she, together with Lady Georgiana Fullerton, showed forth the ideal of Catholic womanhood, while her later years are lit with the splendour of a religious life which maintains the interior spirit of prayer and holiness with a passionate zeal for external works.

The well-written *Life of Mère Marie de la Providence* reminds us that regard by the Church Militant for the Church Suffering is a potent means of adding to the Church Triumphant. For this particular kind of mercy, especially, "blesseth him that gives and him that takes." Devotion to the Holy Souls, *i.e.*, zeal in procuring means of shortening their time of expiation, is in some sense a guarantee that similar kindness will be shown ourselves. The life of a holy Religious who had the happy idea of founding a special Congregation to promote the welfare of the most helpless of God's creatures should have special interest in these latter days, when the Catholic doctrine of Purgatory is winning general acceptance amongst the devout outside the Church, as one which answers to a deep-seated human sentiment and is eminently reasonable in itself. Eugénie Smet, who was known in the Congregation which she founded as Mère Marie de la Providence, died at the early age of 45, and began her actual life work when no longer young. Yet in her short career she experienced obstacles of every kind which nothing but an utter trust in God enabled her to surmount. The Congregation had not extended much numerically when, in Paris, she went to her reward shortly after the Franco-German armistice was signed in 1871, but already a foundation had been made in China where her work has since grown successfully. Those who pass a beautiful Italianate convent at the north-west corner of Regent's Park, called Holy Rood House, will be interested to know that it is the present site of the first English foundation of the Congregation. A couple of appendices give the statistics of the Congregation as it stands to-day. The work reads easily and has no trace of being a translation, which in the strict sense it is not, and it will serve, we trust, to spread the good influence of a Congregation, whose interest in the Holy Souls makes it work all the more earnestly for souls not yet saved.

6—VON HÜGEL'S LETTERS¹

THE late Baron F. von Hügel is a puzzle to many Catholics. His actions were at times indiscreet and his views modernistic in tendency and shape, and yet he was a fervent Catholic in practice, and all who came into contact with him loved him for his holiness and beauty of soul. The explanation lies in

¹ *Selected Letters of Baron Friedrich von Hügel, 1896-1924.* Edited with a Memoir by Bernard Holland. London: Dent and Sons. Pp. vii. 377. Price, 21s. n.

these letters. Those in the first half of this volume make rather painful reading; they are interesting historically, for they shed light on the motives of some of the leaders of the Modernistic movement; we see von Hügel's influence on Father Tyrrell, their sympathies, desires, and how both burnt their fingers, and then their different fates. The puzzle, at first sight, is in this difference—and it is here, I think, that these letters are so important, in that they give the answer.

All through his life the first object of the Baron was holiness. The later letters reveal him as a man of charming simplicity, with (shall I say?) an almost unconscious, childlike faith and a preoccupation with his own perfection and God. This saintliness of character it was, which merited for him special consideration from his immediate ecclesiastical superiors during troublous times, won for him an ascendancy over minds of such various types and preserved him from shipwreck during the crisis of his life. To all outward seeming he and Father Tyrrell were hand in glove, and it has puzzled some that their ending was so different. The answer is that, sad to say, Father Tyrrell during those critical years was going back in holiness while von Hügel was going forward. We see in these pages that he remained always a man of prayer, that he kept a searching watch over his motives and walked in God's ways; while he has to say of his friend, "that, if to be a saint is to be faultless, to be free from resentment, bitterness, and excessive reactions against excesses of your opponents, then T. is a considerable sinner." The Baron's letters to Miss Maud Petre are here especially significant; they show the measure of his Liberalism and the measure of his Faith, and they explain his gradual detachment from the views of many of his friends despite his almost extravagant conception of the claims of friendship. In later life he writes to a French professor (I translate from the French) that "the capital and decisive difference [between extreme Modernism and his own views] appears to be the difference between Religion conceived as a purely intra-human phenomenon, without evidence outside the aspirations of the human race; and Religion conceived as essentially evidential, metaphysical, the effect in us of something greater than ourselves,—greater than any human facts or desires." There is, too, this remarkable passage in a letter which shows his mind even at the height of the Modernistic movement; he says that he has "a strong desire not to appear (it would be contrary to the facts, and indeed contrary to my ideals and convictions) as though all that action of the Church authorities had, in no way or degree, been interiorly accepted by me." The last half of this sentence is in italics; and he goes on to say later, "I have come to see, more clearly than I used to do, how much of serious unsatisfactoriness and

of danger there was, especially in many of the philosophical (strongly subjectivist) theories, really held, which Pascendi lumped together."

But we hardly need any such express declarations by the Baron because his soul is revealed in these letters, which grow more and more spiritual as the evening of his life drew on. It is true that there lingered even to the end a conflict between his mind and his faith. All his mental tendencies and tastes were liberal; he had a too unqualified admiration for German scholarship; the valuable was for him sometimes the enemy of the true or logical, and his justifications of religion were dangerously naturalistic. But he was greater than his thought; his faith triumphed at a crisis, and it is his beautiful faith which stands out in his letters, almost always spiritual, of advice, and to friends and to children. These latter are very touching, and I wish that I could quote at length. Two passages must suffice:

I wanted you, even, in times of temptation, to feel the realities you were called to, perhaps, straining at times—even apparently mere illusions—but not cramping, not petty. You can thus settle quietly into your little cabin with the huge billows buffeting you, Dear, the ship: their size has not been minimized: they ARE huge: well, God is in the storm as in the calm! But, of course, I am deeply glad the sunshine and calm are back again. And certainly these, and these at their utmost, are intended for our eventual life!

Par passage pénible
Passons à port plaisant,

carved a prisoner on to the wall of his cell, during his long imprisonment in the White Tower of the Tower of London. *That* is just it: both are true, both are facts: the *pénible* of the *passage* and the *plaisant*—oh its grand expanse—of the *port*.

Yet not what you give in the long run, but what you keep back; not the fear and hatred of self, but all temporizing with it. Every self-conquest will mean peace. Of course I am aiming at no new practices, at nothing you do not know well. But these would be the chief points, I think, for your examination of conscience, for turning over at Spiritual reading, and for your little silent cries to God, in your recollection, during the day:—(1) dropping quietly all favourable comparison of self with others, indeed all unnecessary self-occupation, all self-sufficiency, all self-completeness; (2) putting in place of all that, love, service, adaptableness, attention to, occupation with others, ever so much, to the verge of weakness; and (3) above all, con-

tinuous, infinite, tenderness, devotedness to, trust in, service of the darling Mother, doing your little seasoning with, and in fullest union with her, with love, you understand love, Child, LOVE! Mind, now, no naturalism, no goodness in your own strength. Pretty rotten rubbish that would be.

God bless you, Child mine. Pray for me.

These passages show the simplicity and loving kindness of the Baron and lead us to expect what, in fact, we find, that in his own spiritual practices he was simple and traditional. We note the examination of conscience, the quarter of an hour's spiritual reading, the love and constant reading of A Kempis, the recitation of the rosary, and other devotions. Altogether we have in these later letters an admirable picture of the Baron, and no one, I think, can read them without real profit to himself and without understanding why he exercised such an immense influence over others during his lifetime.

The late Mr. Holland, whose death was such a loss to Catholic literature, furnishes a memoir of the Baron's career, which shows, perhaps, less sympathy with the Church than with those who opposed her.

SHORT NOTICES.

THEOLOGICAL.

NO doctrine is more misunderstood amongst non-Catholics and, being misunderstood, more scorned and rejected, than Papal claims to dogmatic infallibility. After reading Fr. McNabb's book on the subject—*Infallibility* (Sheed and Ward: 2s. 6d. n.)—there will be no excuse for misunderstanding and, for the sincere non-Catholic Christian, some difficulty in rejecting. Originally presented to American readers and then to a society of High-Church Anglicans, the essay has been very thoroughly revised and digested, and in its present form should furnish valuable assistance to the Catholic apologist. We are especially glad to note that Father McNabb, in answer to those who consider the Papal authority a despotism, has stressed the ordinary and extensive powers of the Episcopate.

HISTORICAL.

Barring the ambiguity of its title *The Mexican Reformation* (Sheed and Ward: 2s. 6d.), by Mr. George Barnard, is in every way to be recommended as a very timely and valuable book. For it gives the reader in clear and readable form all the information necessary to get an accurate idea of the present relations of Church and State in that misgoverned federated republic. Neither the violence and injustice of the persecutors, nor the helplessness of the Church can be understood without a careful survey of the past. This Mr. Barnard provides, and also all the necessary

details about the course of the persecution, and the impudent propaganda whereby it is sought to deceive the world about its true character.

BIOGRAPHICAL.

Mr. James J. Walsh has compiled for an American series a book called *These Splendid Priests* (Sears and Co.: \$1.25), the general purpose of which is to show the services to humanity conferred by members of the Catholic priesthood. Mr. Walsh has selected twelve, aiming presumably at variety of service rather than at bringing together all the most eminent. Other dozens might easily be chosen on other plans of selection, but probably all would include St. Benedict, the man whom Mr. Walsh puts first in his list. Two Franciscan missionaries and explorers follow, then St. Ignatius chosen for his influence on modern education, and St. Francis Xavier, the type of the civilizing missionary influence. Père Marquette, another Jesuit explorer in the United States, and Père Isaac Jogues have particular interest for Americans, but St. Vincent de Paul, the Apostle of Charity, appeals to the whole world. With Father Jerome Lobo, S.J., and Friar Junipero Serra, O.F.M., we return to the pioneer explorer, this time in Abyssinia and California respectively. The series ends with an account of a priest who would probably be surprised to find himself in this company, Father John MacEnery, who died in 1841 and who has achieved posthumous fame as a pioneer British palæontologist. This is written by Dr. Walsh himself, but in the case of the other subjects he has been content to have them described by extracts from standard authors.

In *Fils de l'Eglise* (Mame: Tours), by M. René Bazin, we are surprised to find a long, accurate and well-documented account of the Conversion of the Anglican Monks of Caldey in a chapter entitled "L'Attrait de l'antique Discipline." The rest of the volume is devoted to studies of various phases of Catholic spiritual experience as exemplified in various Saints, beginning with St. Mary Magdalene and ending with the Curé d'Ars, expounded with the delicate charm characteristic of the writer.

SOCIOLOGY.

Within the compass of a few pages a small book, called *Deutsche Sozialpolitik und deutsche Kultur* (Herder: 2.80 m.), by Dr. Theodor Brauer, contains a systematic survey of the present condition of German social policy and legislation, particularly in its bearing on "Deutsche Kultur." The succinct methodical arrangement of facts, the result of many years of study on the social history of Germany, conveys a clear insight into the advanced state of efficient social legislation in that country. The author's warning against the rapidly spreading "Americanization" of his country and his plea on behalf of individual liberty and ancient social traditions will have the sympathy of many of his readers. But whatever social or political creed one holds, the book will furnish everyone interested in such problems as Health Insurance, Unemployment, Wages, Widows' Pensions, Legal Protection of the Workman, Justice and the Poor, with the most valuable up to date information.

SOCIAL ECONOMY.

The practical efforts of Catholic social workers, following on the lines laid down by Pope Leo XIII. in his masterly encyclicals on social questions, on behalf of the claim to a living wage for the workers, have been accompanied on the part of Catholic theologians by a searching examination of the theoretical grounds for that claim. Amongst the standard authors there has been much divergence of opinion, much hesitation and even much inconsistency. Some have maintained that an adult worker of normal strength and skill may claim on grounds of commutative justice a wage sufficient to support himself with a family of average size—say, a wife and three children. Others have said that such a wage is due only in charity. These and other views are carefully examined and criticized in a volume entitled *Die Lösung der Arbeiterfrage durch die Macht des Rechts* (The solution of the Labour Question on the principles of justice) (Raber, Luzern: 4.00 fr.), by Dr. Oskar Renz, Professor of Moral Theology in the theological faculty of Lucerne, in the light of the fundamental principles of right and justice as expounded by St. Thomas. The professor's own solution rests largely upon the "justitia economica" of St. Thomas (2, 2, q. 58, a. 7, ad 3) which has been somewhat neglected by theologians. To work performed is due by commutative justice its economic value, but the special relationship of the employee to his master involves, by natural law, on the side of the latter, the obligation to see that the personal rights and natural dignity of his servant are not prejudiced, and, on the side of the former, obedience, respect and gratitude. In other words, the employer is bound not only to give a wage that is a just equivalent for the worth of the labour given, but to see that his employee is able to live in frugal comfort, to provide for sickness and old age, and to bring up his family suitably, whether it be large or small (for the "average" family of perhaps 3.127 children exists only in the imagination of the statistician). To this the employer is bound by "justitia economica," which rests on the natural law established by God, and is antecedent to all rights established by contract. As a practical expedient, and to guard against the danger of single men being preferred for employment to married men, Dr. Renz instances the well-known Family Endowment System (discussed in *THE MONTH*, March, 1926) whereby groups of employers abroad have established *caisses* or funds to which they contribute according to the number of men they employ and from which grants are made not only to those who are sick but to those who have families, in proportion to their number. As a thoroughly satisfactory treatment of the theoretical side of the question we can recommend this little book very heartily.

NON-CATHOLIC.

The Society of SS. Peter and Paul have published a series of penny tracts for the "Anglo-Catholic Catholic Literature Association" on aspects of doctrine and devotion concerning the Holy Eucharist. The series is introduced by a threepenny pamphlet called *Anglo-Catholics: what they believe*—a bold assertion of the claim of Anglicanism to be one with the pre-Reformation Catholic Church in England which glosses over the difficulties, internal and external, of establishing that claim with quite remarkable disingenuousness.

FICTION.

In the **Shadow of Mussolini** (Sheed and Ward: 7s.6d. n.) the practised pen of Mrs. Wilfrid Ward has skilfully combined a shrewd criticism of S. Mussolini's ideals with a warm appreciation of what he has accomplished. Her heroine is one of the "Partito Popolare," which has right Christian principles but was hampered by constitutional usages in the application of them, and her hero is "Il Duce" himself. The romantic interest, and indeed the plot itself, are comparatively slight but the characterization of the varied types is masterly. No one can read the book without a better understanding of and a closer affection for Italy.

The title, **Whin Fell** (Longmans: 7s. 6d. n.), has only the very slightest connection with the pleasant story written by Miss Pamela Hamilton, which starts with industrial relations as seemingly its main theme but resolves itself into a delicate study of domestic relations, the vast importance of the association called marriage, and the qualities required for making it a success. The bettering of social conditions and the abolition of the class war form the background for a very wholesome discussion of the deeper problem, enlivened by abundance of crisp and humorous dialogue and clever characterization.

The life depicted in Miss Mary V. Hillmann's novel **In the Jersey Hills** (Kenedy and Sons: \$1.50) will be strange to most British readers, for it is passed mainly in a sort of women's university, conducted by a Catholic Sisterhood, in New Jersey, U.S.A. But it is the *parerga* of the students—their ambitions, friendships, love-affairs,—that we are introduced to, rather than their regular employments. When one has got good hold of the bewildering variety of characters, male and female, that flit through the pages and are generally called by their Christian names, one can follow a pleasant life-like story with unabated interest.

Most of the characters in **The Girl from Mine Run** (Herder: \$2.00), by Will W. Whalen, are vulgar or vicious, and although there is no palliation of vice in the book the vulgarity too often runs over from the characters into the description of them. It is a pity, for the author has ability and, if only he would adopt a higher literary standard and avoid over-straining his taste for humorous comparisons, it would show to better advantage. The moral up to a point is excellent but, in the end, is much weakened by the marriage of the blameless but rather inconsistent heroine to an odious cad, with no redeeming feature about him and only the author's assurance of a possible redemption.

The author's literary gifts show to better advantage in **The Ex-Nun** (Herder: 7s.6d. n.), a story which concerns the tragic fortunes of a beautiful girl who, despite the hereditary taint of insanity which forces her to leave her convent, does much apostolic work before she dies. The love story of her younger sister relieves the sombreness of the tale.

No less than four authors have contributed to relate the story called **The Rainbow's Pot o' Gold** (Herder: 7s. 6d.), which nevertheless proceeds in a fairly orderly fashion. But it is needlessly hampered by a mixture of impossible Irish brogue and "book" English of the most stilted variety. The unrebuked readiness of both hero and heroine to perjure themselves in order to save each the other from a charge of murder rather spoils the moral atmosphere of the book.

In **Pandemonium** (Richards Press: 7s.6d. n.) Christopher Rover

(Philip Leigh Smith) has not repeated the success of his previous volume "The Red Horse," but, since he deals with material not yet overworked, his story is readable. The work is one of contrasts. It treats of prevailing conditions in Soviet Russia. The author skilfully portrays the reaction of different types of character to the tyranny of the present government. He emphasizes especially the fact that though there are several ways of escaping misery, there is only one of getting real happiness, and that is by facing things with courage and faith. The Princess Babonchine (the heroine), her fiancé's father and her brother are each offered a way out, but she alone takes the true one. The picture drawn of present conditions under the Soviet has the ring of truth about it. The material discomforts and misery form a grim background for the drama, and enforce the lesson that our chief end is not mere physical well-being.

DRAMA.

The legend of the Patroness of Music, St. Cæcilia, has been skilfully worked up into a four-act play with the title *Cæcilia* (B.O. & W.: 1s. 6d.), by Mrs. Cecilia Oldmeadow. It is a work which one may read with interest because of its literary finish and dramatic force, and which, because of its careful construction, is well adapted for representation on the stage.

The *Marvellous History of St. Bernard*, adapted from an old Mystery Play by Henri Ghéon, has already, as many of our readers know, been very successfully produced. The text of that production in English has now been published by Messrs. Sheed and Ward (at 2s. 6d. and 3s. 6d.): the translation is the work of Mr. Barry Jackson who adds a bibliographical note, whilst Father C. C. Martindale in an Introduction points out the perfections, both psychological and religious, of the drama.

MISCELLANEOUS.

With the quaint title, suggested by the well-known bas-relief, *Le Baiser de S. Dominique et de S. Francois* (Lethielleux: 3.00 fr.), the Abbé E. Maire has composed a useful little book for the guidance of those who, wishing to affiliate themselves to one or other of the two great Orders, desire fuller acquaintance with their history and spirit, and the obligation of their respective Tertiaries.

The booklet *Trade Unionism and the Trade Unions Bill* (Williams and Norgate: 1s. n.), by Mr. Ramsay Muir, is so purely a *livre d'occasion* that it discusses many items which have been discarded from the Trade Unions Bill and does not notice others that have been added. Apart from this inevitable drawback, the historical and critical parts of the book are of great utility. We agree with the author in regretting that legislative effort should be directed rather to penalizing the results than to removing the causes of industrial friction. A long appendix by several authors on the present legal positions of Trade Unionism adds to the value of the book.

Whilst it would be unkind to say that the selection of essays and sketches, called by its author, Mr. W. G. Shotwell, *Driftwood* (Longmans: 8s. n.), might have been allowed to go on drifting without much loss to literature, it is probable that it will not arouse much interest except

amongst the people with whose lives and history it is mainly concerned, the dwellers in Ohio. Mr. Shotwell has already written both biography and history, and these papers are apparently the *parerga* of a busy life. The style is easy but without distinction, the choice of subjects shows a wide intellectual range.

A strange medley of truth and error, the latter largely predominating, is presented in a sort of commentary on current events as illustrated by the Scriptures called by Mr. J. H. Shand, the author, **And He shall have a New Democracy** (Simpkin, Marshall and Co.: 2s. n.). The writer is apparently an American, a Freemason and a Prohibitionist: that he is also blankly ignorant of the meaning of Catholicism goes without saying.

Père Longhay, S.J., has long been known in France as a master of the technique of sacred oratory, so we are not surprised to see the issue of a third edition of his well-known work **La Prédication: Grands Maltres et Grandes Lois** (Téqui: 20.00 fr.). It is a study of preaching as illustrated by the most famous preachers and thus resolves itself into a study of their personalities, for in this art, more than any other, *le style est l'homme*.

Living in Christian times, we have no difficulty in accounting for the division of the year into weeks. It has come to us from Judaism and rests upon revelation, contained in Genesis and the Decalogue. But it is not so clear how the seven-day division came into existence outside revelation, though the coincidence of the number with that of the seven "planets," from which most of our week-days are christened, suggests a closer relation. All these questions and many more of similar interest are discussed in a scholarly and well developed essay by Mr. F. H. Colson in **The Week** (Cambridge University Press: 5s. n.) which, strangely enough, is the pioneer work in English on the subject.

The kindred subject of the hours of the day is discussed in the elaborate monograph called **Sundials** (S.P.C.K.: 10s. 6d.), by Dr. A. R. Green, M.R.C.S., although the dials considered include only those incised on the walls of mediæval churches and called, from their object, "Mass-clocks." Dr. Green, again, is something of a pioneer, yet it was Dom E. Horne who first aroused his interest by a description of many Somerset "Mass-clocks." The book is enriched by many photographs of these incised dials, which the casual observer might take to be mason-marks but which are distinguished by the central socket for the shadow-pin. Now that attention has been drawn to this exterior feature of old churches many more will doubtless be found, but Dr. Green seems to have collated and classified all possible varieties.

Is it irreverent to say that we are getting a little tired of books about the Little Flower? There is a danger of the strong personality of that wonderful creation of grace becoming obscured by over-emphasizing of what is girlish and sentimental in her career. The verses in which a Cistercian Father, Père Yves Marie, has sketched various episodes in that career necessarily take a poetical view of it, and are in every sense of the word fanciful. **Petite Reine** (Téqui: 2.00 fr.) is the title of the booklet.

Those who believe in God's revelation of absolute truth, beauty and goodness have no need for the moralizings of the After-Christian who knows no life beyond this world's and is, therefore, quite unfitted to solve the puzzles of existence. Yet books like Mr. Havelock Ellis's **The**

Dance of Life (Constable: 6s. n.), which is concerned with the various developments which characterize human nature, Dancing, Thinking, Writing, Religion, Morals—the order is significant—are interesting as showing “how futile are men in whom there is not the knowledge of God.” Here we have learning, culture, style, ingenuity—but of guidance and grounds and inspiration for right conduct, not a tangible mite.

Much experience in teaching has evidently gone to the compilation of a **Latin Note-Book for Students** (Gill and Son: 1s. 6d.), by Edward J. Kealey, B.A., which is framed on the sound principle that, given a competent vocabulary and the main rules of Syntax, a fair knowledge of Latin may be readily acquired.

Are all Irish folk who write in English to be reckoned Irish writers or only those who treat of Irish subjects from an Irish point of view? Mr. Hugh Law in his **Anglo-Irish Literature** (Longmans: 6s. n.) takes the wider range, and provides sketches of many celebrated authors and speakers, including those who, like Swift and Burke, Sheridan and Goldsmith, passed their lives for the most part in England. A great deal of matter is crowded into a small space, for Mr. Law includes orators as well as writers, and the criticism is too rapid to be very discriminating, especially that of the strange coteries which form the Dublin literary world of to-day, and have been wittily and truly described with more than a local significance the “Liffey School.”

MINOR PUBLICATIONS.

Mr. R. Dunlop has brought together all the accusations which historians record against the character of Richard III. and all from the same sources to be said in his favour, in a pamphlet called **Prosecution and Defence of Richard III.** (Sidney Lee: 6d), and appeals to the reader for a verdict. The most, we think, he can hope for is “not proven.”

The same writer has compiled from various sources an **Essay on Francis Bacon** (S. Lee: 6d.) which gives a fair account of his character and career.

Father J. B. O'Connell has brought his handy **Excerpta e Rituali Parvo** (Duffy: 3s. 6d. n.), for the use of priests called upon to administer the Sacraments outside the Chapel or Church, into harmony with the latest standard ritual.

An equally convenient booklet of slightly larger scope is **The Priest's New Ritual** (John Murphy Co.: \$1.75 and \$2.50), compiled by the Rev. Paul Griffith.

The America Press continues to publish bi-monthly its **Catholic Mind** consisting of valuable apologetic and devotional matter contributed to the religious press and speedily lost sight of unless thus rescued. Each fortnightly issue costs 5 cents. It is a pity that there is no agency over here for distributing these useful pamphlets.

Recent twopenny pamphlets from the C.T.S. include **Religion of To-Day: what is wrong with it?** by the Rev. G. J. Macgillivray, M.A., a searching inquiry into the practice of Christianity outside the Catholic Church: **The Catholic Doctrine of the Atonement**, by Rev. P. E. Hallett, a restatement very necessary to-day: and the **Little Office of Our Lady** in Latin and English, issued in two parts with a commentary by Father C. C. Martindale, S.J. **Faith**, by Bishop Hedley, is a reprint, and so is a story, **Built to Music**, by the late Father Bearne, S.J.

BOOKS RECEIVED

(Reviewed in present issue or reserved for future notice.)

- ADVOCATE PRESS, Melbourne.**
The Catholic Church and her Critics. Edited by Rev. A. Power, S.J. Pp. 195.
- BAKER, London.**
Life of St. John of the Cross. By Sisters of Notre Dame. Pp. xii. 200. Price, 6s. n.
- BURNS, OATES & WASHBOURNE, London.**
Devotional and Ascetical Practices in the Middle Ages. By Dom L. Gougaud, O.S.B. Pp. xiii. 238. Price, 5s. *Manual for Interior Souls.* By Père Grou. Pp. xvi. 416. Price, 5s. *Eden's Fourfold River.* Edited by a Monk of Parkminster. Pp. xvii. 98. Price, 2s. 6d. "Points" for Mental Prayer. By C. Blount, S.J. Pp. vii. 122. Price, 1s. 6d. *Thoughts of St. Francis of Sales.* Compiled by Alan M'Dougall. Pp. 122. Price, 2s. 6d. *Cæcilia: a Play.* By C. Oldmeadow. Pp. 94. Price, 1s. 6d. *Life of Mère Saint-Joseph Chanay.* From the French of Abbé Lebeurier. Pp. vii. 101. Price, 4s. 6d. *The Theology of St. Paul.* By F. Prat, S.J. Translated by J. L. Stoddard. Vol. II. Pp. xiv. 508. Price, 15s.
- BEAUCHESNE, Paris.**
Le Bienheureux Noël Pinot. By Mgr. A. Crosnier. Pp. 220. Price, 12.00 fr. *Vers la Grace.* By J. Gap. Pp. 156. Price, 12.00 fr. *Autour de Platon.* By Canon A. Diès. 2 vols. Pp. xvi. 615. Price, 36.00 fr.
- CATHOLIC SOCIAL GUILD, Oxford.**
A Handbook of Catholic Charitable Organizations. Pp. 92. Price, 6d. n.
- C.T.S., London.**
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